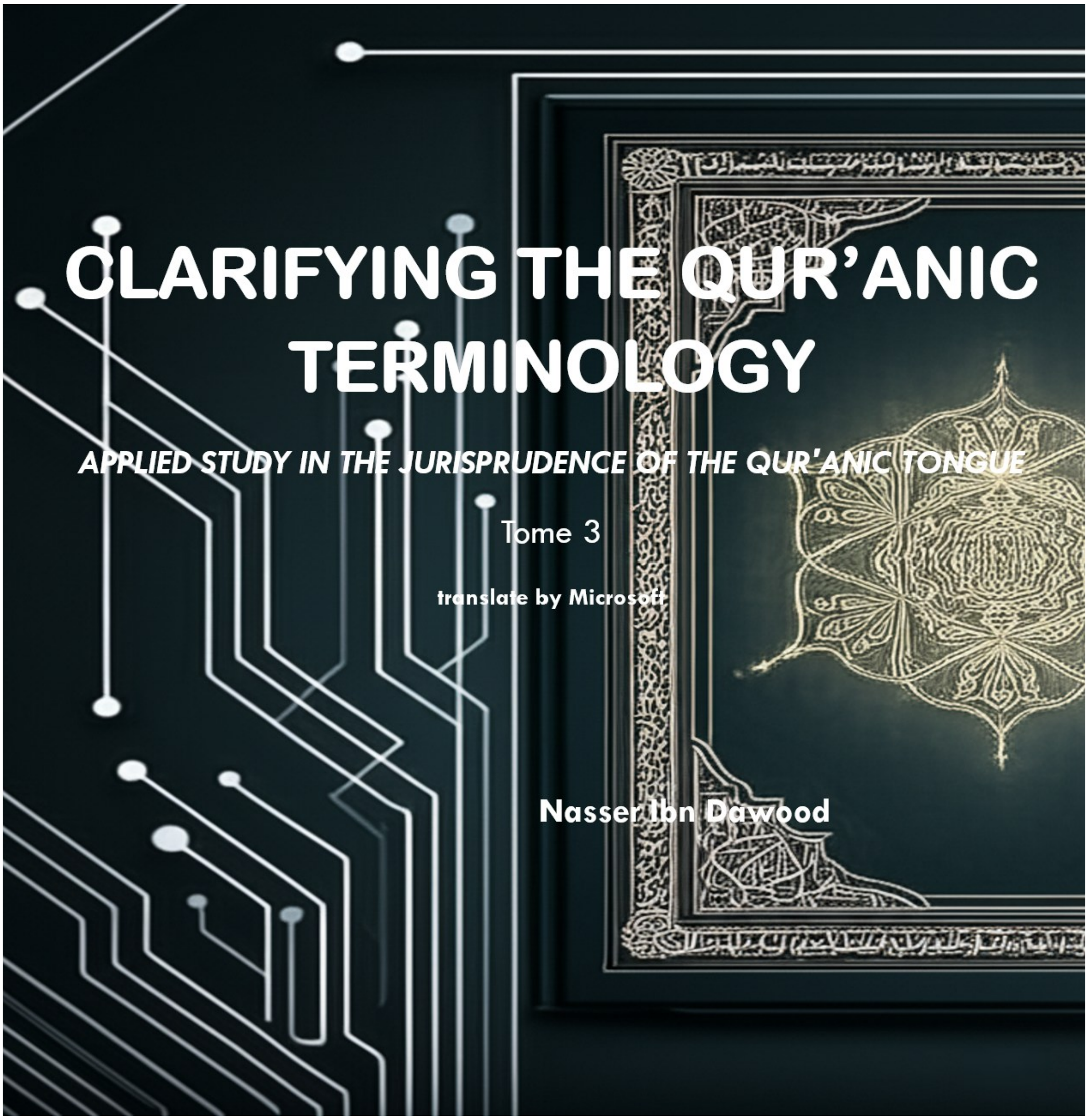

CLARIFYING THE QUR'ANIC TERMINOLOGY
APPLIED STUDY IN THE JURISPRUDENCE OF THE QUR'ANIC TONGUE
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Nasser Ibn Dawood


تحرير المصطلح القرآني
دراسة تطبيقية في فقه اللسان القرآني
المجلد الثالث
ناصر ابن داوود

1 Introduction to the book: “Clarifying the Qur’anic Terminology: An Applied Study in the Jurisprudence of the Qur’anic Language”

{This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.} [Sad: 29]

In the name of God, the most gracious, the most merciful

I am pleased to present to the reader this third edition of the book "Changing Concepts of Qur'anic Terminology as an Application of Qur'anic Linguistics. "**Due to the breadth and depth of its discussions, this work is presented in three integrated volumes.** The title of the book was changed to: “The Liberation of Qur’anic Terminology: An Applied Study in the Jurisprudence of the Qur’anic Language.” This version of it includes several additions and specialized series in various Qur’anic fields and terminology, which deepens the methodological vision and expands its practical applications.

On the complex journey of life, a person finds himself confronted with an overwhelming torrent of information and ideas that contribute to shaping his concepts and perceptions of the universe, himself, and his eternal destiny. However, these concepts, which constitute man's lens of the world, are not always clear or precise; they may be clouded by ignorance, biased desires, misguided interpretations, the constraints of blind imitation, and other factors that can distort facts and lead people astray from the right path. Here, in the midst of this challenge, the utmost importance of correcting concepts emerges, as it is the light that dispels darkness. God Almighty says: “There has certainly come to you from God a light and a clear Book. By it God guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.” [Al-Ma’idah: 15-16]

Correcting concepts is not an indispensable intellectual luxury. Rather, it is a religious and methodological necessity for achieving the desired guidance, a sound understanding of religion, and adherence to the straight path we have been commanded to follow. Misconceptions are like a veil that obscures the light of truth from our minds, inevitably leads to misinterpretations of the sublime objectives of religion, and sows the seeds of discord and conflict within the body of the ummah. Through tireless efforts to correct these concepts, we remove that veil, open our minds to the truths of revelation, and, God willing, guide us to the straight path.

This book aims to decode the Quranic codes and terminology based on "clear Arabic language" rather than traditional interpretations. It also aims to change the understanding of Quranic terminology as an application of Quranic language jurisprudence, and to rebuild the edifice of a correct understanding of religion and life. This is achieved by correcting prevailing concepts and presenting authentic visions of Quranic terminology, inspired by the essence of the Quranic language itself. This book's methodology is based on the theoretical foundations and methodological controls that

were detailed and established in our previous book: "Quranic Language Jurisprudence: A New Approach to Understanding Text and Manuscript."

According to this precise methodology, which we call "Qur'anic Linguistics," which is based on the belief that the Holy Qur'an is not merely a linguistic text, but rather a unique linguistic and cognitive system with a robust and intentional internal structure that interprets itself, enabling us to derive the rules for understanding it from its linguistic and cognitive structure. This jurisprudence seeks to distinguish the uniqueness of "Qur'anic Arabic" from the common "Arabic language," and to grasp its internal system and inherent rules by tracing the use of words in their various contexts, analyzing the relationships between verses and topics, and returning to the original Qur'anic manuscripts as essential evidence for understanding the manifestations of this language in its original form.

This jurisprudence is based on methodological foundations and pillars, the most important of which are: understanding the essential meanings of the “letter names,” considering the “mathani” (letter pairs) as the central structural and semantic system that reveals the “movement meaning” and denies synonymy, and returning to manuscript evidence, while adhering to strict controls derived from the Qur’an itself, such as “context in its multiple dimensions (verbal, thematic, context of the first revelation),” the overall system, rejecting contradiction, distinguishing between the definitive and the ambiguous, and establishing precise controls for the use of external knowledge in a way that does not overwhelm the authenticity of the text.

The concepts addressed in this book extend to various areas of life: religious, intellectual, social, and economic. It is a sincere call to reread the Book of God, to deeply and thoughtfully contemplate its verses, to criticize interpretations that have deviated from the truth or have been influenced by limited historical contexts, and to re-examine the inner meanings and hidden treasures of the verses that constitute the essence of the eternal Quranic message. The book also encourages harnessing the tools of the age, from modern technology to collective interaction, to understand the Quran more deeply and comprehensively, inspired by the words of God Almighty: “Do they not then reflect upon the Quran, or are there locks upon their hearts?” (Muhammad: 24).

The book's methodology: Return to the origin and the clear light

This book's methodology is based on two main axes: correcting the misconceptions that have accumulated over the ages, and a serious and genuine return to contemplating the Holy Quran as an authentic starting point for reform and renewal in the lives of Muslims, both as individuals and as groups. We draw inspiration for this from the words of God Almighty: "And We have sent down to you, [O Muhammad], the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims." [An-Nahl: 89] This noble verse affirms that the Holy Quran is the first and final reference, and that parts of it explain others. This is the unique divine approach. Didn't God Almighty explain the description of "the straight path" in Surat Al-Fatihah: "The path of those upon whom You have bestowed favor" [Al-Fatihah: 7], then explain in detail who these people upon

whom favor is in Surat An-Nisa: "And whoever obeys God and the Messenger - those will be with the ones upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions" [An-Nisa: 69].

This integrated methodology includes the following axes:

- Understanding the Qur'an according to its internal rules: starting from the fact that the Qur'an explains itself, while taking into account the general context (the overall objectives of the Qur'an) and the specific context (the reason for revelation and the specific subject of the verses).
- The Clear Arabic Language: Understanding Quranic concepts as understood by the first generation in whose language the Quran was revealed. The Arabic language transcends the boundaries of language to encompass culture, thought, and the environment, guided by authentic linguistic dictionaries.
- Contemplating with both the mind and heart: using the mind to understand the verses, and sensing their spiritual and moral meanings with the heart, to achieve the desired balance in reception.
- Focusing on the overall objectives of the Qur'an: Understanding the verses in light of the general objectives such as achieving justice, mercy, and benevolence, as in the Almighty's saying: "Indeed, Allah commands justice, doing good, and liberality to kith and kin…" [An-Nahl: 90].
- Stripping away historical influences and returning to the original text:
    - Rereading the Qur'an away from interpretations influenced by circumstantial historical and social contexts.
    - Purifying understanding from narrations whose authenticity is questionable or that explicitly contradict the definitive Qur'anic text.
    - Focusing on the Qur'anic text as it was revealed, using the original Qur'anic manuscripts (paper and digital), and being relatively free from subsequent human additions (such as diacritics, vowel marks, and punctuation marks that were added for ease) when attempting to delve into the original meanings.
- Using the scientific method: precise linguistic analysis and comprehensive objective analysis of the verses.
- Treating the Qur'an as a comprehensive book of guidance: Realizing that the Qur'an is not merely a book of legal rulings, but rather a comprehensive way of life that guides man in all aspects of his existence.
- Cooperation and Cognitive Integration: Benefiting from the efforts of dedicated scholars and researchers and encouraging sound scientific research on the Holy Quran.

Interactive Reflection and Digitization: Towards a Contemporary and Authentic Understanding

In an age of surging technology and accelerating digitization, this book offers a renewed vision for Quranic contemplation, making original Quranic manuscripts (both physical and digital) a pivotal starting point. This is evident in:

- Making manuscripts available digitally: to facilitate access to them by researchers and scholars worldwide, while ensuring the accuracy of the original texts.
- Harnessing digital technologies, such as artificial intelligence and data analysis, to contribute to a deeper analysis of the Qur'anic text and an understanding of the history and development of manuscripts.
- Platforms for collective contemplation: Encouraging the creation of interactive spaces that enable contemplators to engage in constructive dialogues about understanding and interpreting verses, based on the diversity of readings drawn from manuscripts.
- Constructive critical interaction: which allows for the presentation and discussion of multiple viewpoints, enriching the overall understanding of the Qur'an.

The Holy Quran is the strong rope of Allah and His greatest blessing to all of humanity: "O mankind, there has come to you a proof from your Lord, and We have sent down to you a clear light." [An-Nisa': 174] It is the golden opportunity for salvation and success in this world and the Hereafter. Ultimately, the choice is up to the individual: either to make it a light, a guide, a cure, and a way of life by following and embracing it, thus attaining happiness in both worlds; or to turn away from it and abandon it, making it an argument against himself and deserving of misery and loss. Let a sincere and serious return to the Quran—through contemplation, understanding, and action—be our ultimate goal and our path to salvation and dignity.

This work, in its three volumes, represents,Presented in the form of a comprehensive series of specialized and interconnected articles, it offers a comprehensive and innovative vision that addresses a central problem: how to understand and contemplate the Holy Quran authentically and effectively in our digital age, transcending the problems of traditional understanding and the historical influences that may obscure its light. These articles combine to present a methodology of "interactive contemplation," which transcends superficial reading and invites delving into the depths of the Quranic text.

The book begins with a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the fundamental origins and sources: the Qur'an itself (as the primary source that interprets each other) and the original Qur'anic manuscripts, with an emphasis on understanding the "clear language of the Qur'an" and its internal rules. The book does not limit itself to criticism, but rather presents a series of new concepts and original visions that reconstruct the correct understanding of religion and life.

The ultimate goal of this comprehensive series is to enable readers to build a living and direct relationship with the Quran through a deeper understanding of its objectives and the application of its teachings as a comprehensive "book of guidance" in all aspects of life. This will enable readers to consciously contribute to building a society that draws its values from divine revelation and engages positively with contemporary challenges. It is a call to every human being who searches for truth, strives for spiritual and moral advancement, and desires to build a sound and cohesive society, responding to the call of truth: "And hold fast, all together, to the rope of Allah, and do not be divided." [Al Imran: 103]

We ask God for success and guidance, and to make this work sincere for His sake and beneficial to His servants.

(Third Edition)

2 The Human Caliphate Project: The Purpose of Existence and the Tool of Realization (The Qur'an)

Introduction: Why are we here?

Since time immemorial, man has wondered about the purpose of his existence on this earth. Were we created in vain? Or does our existence have a higher purpose and a greater project? The Holy Qur'an provides a clear and pivotal answer to this existential question, which can be summed up in the concept of**"Caliphate"**This article explores this "great human project" as presented by the Qur'an, and how the Qur'an itself is not merely a religious book, but rather the primary tool and guide for the successful realization of this project.

1. Project announcement: "I am going to place a vicegerent on earth":

The beginning was a sublime divine decree announced to the highest assembly: "And when your Lord said to the angels, 'Indeed, I will place upon the earth a successive authority…'" (Al-Baqarah: 30). This succession is not merely domination or rule, but rather it is…**Mission and Trust**It means that man is God's agent and representative in developing the earth, establishing justice, and achieving goodness in it according to the divine method.

2. The starting point and the angels' question:

The angels' question, "Will You place therein someone who will cause corruption therein and shed blood?" (Al-Baqarah: 30), is not an objection, but rather reveals the starting point of the human condition. He is a being with the ability to choose between good and evil, between reform and corruption. He carries within him the potential to descend into a "primitive, savage" state (as Alaa al-Din Bab Bakr describes it), but he also carries the potential for ascension and transcendence.

3. Project goal: Towards glorification and sanctification:

The ultimate goal of this project, and the outcome that man should strive for, is made clear in the response of the angels themselves: "...and we glorify You with praise and sanctify You..." (Al-Baqarah: 30). The goal is for man to move from a state of corruption and potential bloodshed to**A state of knowing the laws of the universe and the laws of creation (the laws of God), and harnessing and using them in a way that leads to glorifying God with praise.**(Showing His greatness and blessings through our creativity and construction)**And sanctification for him**(His sanctification and worshipping Him alone). This ascension does not happen all at once, but rather through **cumulative learning**Which requires effort and time.

4. The Qur'an as a tool and guide for the Caliphate:

How does man achieve this advancement and fulfill the mission of succession? God has provided humanity throughout history with aid and tools represented by sending

messengers and revealing books. The Holy Qur'an represents**As a culmination of these aids and tools**It is not just a book of worship, but it is:

- **Guide:**It provides principles, values and legislation that regulate the life of the individual and society and achieve justice.
- **Source of knowledge:**It reveals God's laws in the universe, souls, and history, and provides us with the knowledge necessary for civilization.
- **Tool for recommendation:**It refines souls, elevates morals, and purifies hearts so that people become qualified for the caliphate.
- **The eternal messenger:**After the cessation of human messengers, the Qur'an became the final and permanent messenger who guides humanity until the Day of Judgment.

Conclusion:

The purpose of human existence is not absurd, but rather a great project:**Caliphate on Earth**...that is, its development and the establishment of justice in accordance with God's method, and the elevation from a state of potential corruption to a state of glorification and sanctification through knowledge and righteous deeds. The Holy Quran is the greatest divine tool and constant guide given to us to successfully achieve this project. Understanding this purpose and this role of the Quran changes our view of it and how we engage with it.

3 Rituals as Tools of Succession: Reconsidering Prayer and Fasting

introduction:

Islamic devotional practices, such as prayer and fasting, are often viewed as mere duties and rituals performed either for the sake of reward or for fear of punishment. This understanding, while somewhat true, may deprive these practices of their true depth and effective role as practical tools that assist humanity in its journey and in fulfilling its primary mission:**Caliphate on Earth**This article calls for a re-understanding of prayer and fasting not as abstract burdens or duties, but rather as tools of empowerment and facilitation that God has given us to perform our mission to the fullest.

1. Criticism of the understanding of duties as "satisfying a divine need":

The prevailing understanding sometimes portrays worship as if God is in need of it (God is far above that), or as if it is a tax we must pay. This perception belittles the Creator's greatness and absolute wealth. The Qur'an emphasizes that the benefit of worship accrues to the individual himself: "...And whoever purifies himself only purifies himself for the benefit of his own soul..." (Fatir: 18), "...And whoever is grateful is grateful only for the benefit of his own soul..." (An-Naml: 40).

2. Prayer: A tool of communication, support, and strength:

Rather than viewing them as abstract movements or a heavy duty, prayer can be understood from the perspective of “tools of succession” as follows:

- **Spiritual communication:**It is the direct connection between the servant and his Lord, from which he derives**Support, strength, and spiritual aid**To face life's challenges and pressures.
- **Key to peace of mind:**These are moments of disconnection from the hustle and bustle of this world and a refuge in a source of peace and tranquility. They fulfill what the Prophet, may God bless him and grant him peace, asked for:**"Bring her to us, Bilal"**.
- **Compass and guide:**Reading and contemplating the Qur’an during prayer reminds a person of his purpose and guides him to the right path.
- **Purification and purification:**Standing before God in humility purifies the heart from the filth of sins and heedlessness.

3. Fasting: A tool for purification, cleansing, and empowerment:

Fasting, too, goes beyond simply abstaining from food and drink to become a powerful tool for man in his mission:

- **Body purification:**Fasting has scientifically proven health benefits in detoxifying and relaxing the body.
- **Self-purification:**Breaking lust and controlling desires strengthens the will, refines the soul, and teaches patience.
- **clarity of mind:**Relative hunger helps clear the mind and increase the ability to concentrate and think deeply.
- **Purpose:**All this physical, psychological and mental purification and cleansing is not a goal in itself, but rather**A means of human empowerment**To better fulfill his role as a caliph, and to be more capable of bearing responsibility and making sound decisions. The benefit accrues to man:**(...and that you fast is better for you, if you only knew.)**(Al-Baqarah: 184).

4. Overcoming fear towards understanding and benefit:

When we understand rituals as tools of empowerment and facilitation given to us by God for our own good and to assist us in our mission, our relationship with them changes. We perform them not just as a duty or out of fear of punishment, but as a means of fulfilling our purpose.**With understanding, awareness and desire**To benefit from its great advantages in the journey of succession and advancement.

Conclusion:

Re-understanding rituals such as prayer and fasting from the perspective of human aids in the "Caliphate Project" frees them from being mere rituals or burdensome obligations. They become practical tools God has given us to purify our bodies, refine our souls, strengthen our spirits, and facilitate our mission to populate the earth and establish

justice. This understanding inspires us to embrace them with love, understanding, and longing, recognizing that they are part of His perfect mercy and grace.

4 Voice of Reality: How did the Qur'an address early contemporaries and present its credibility?

introduction:

An important question that may arise is: How did the early people believe in the message of the Prophet Muhammad, peace and blessings be upon him, before the Qur'an was fully revealed, and without relying on physical, sensory miracles like those given to some previous messengers? Was it merely blind faith or influenced solely by the personality of the Prophet? A deep analysis of the historical context and the first verses revealed, as posed by Engineer Alaa El-Din Bab Bakr, reveals that the Qur'an presented**Practical and realistic "credibility"**For the first addressees, he touched their lives and problems directly, and provided them with real explanations, solutions, and change.

1. Analysis of the reality of Mecca before the mission:

To understand how the Qur'an addresses reality, we must understand the nature of that reality:

- **The control of the Quraish elite:**Economic, political and religious power was concentrated in the hands of a small elite of the Quraysh.
- **Exploitation of religion:**The Kaaba and its religious status, as well as the idols, were used as tools to enhance the influence of this elite and achieve economic and political interests.
- **A system based on fear and misinformation:**Sorcery, belief in divination, magic, and envy spread, and this fear was used to control and direct people.
- **Tribal polytheism:**Polytheism reflected and reinforced tribal fragmentation and served the interests of the elite.
- **Social injustice:**There were manifestations of social injustice such as eating the orphan's money and not feeding the poor.

2. How did the first verses address this reality (assuming the logical order of the message):

The first verses and surahs that were revealed were not merely theoretical talk or abstract preaching, but rather they addressed this painful reality directly and offered an alternative and credible explanation:

- **The Challenge of the Economic Foundation (Surat Quraysh):**Verses such as, "For the security of the Quraysh, their security in winter and summer journeys, so let them worship the Lord of this House, Who has fed them, against hunger, and made them

safe, against fear." These verses directly linked the Quraysh's economic security and livelihood to the "Lord of this House" (God), not to idols or the ruling elite. They offered an alternative explanation for their economic reality, one that addressed their basic need for security and food and directed them to the true source.

- **Destroying the system of fear (Al-Mu'awwidhatayn):**Surahs Al-Falaq and An-Nas were revealed to shatter the system of fear of magic, envy, sorcery, and the whisperings of "jinn" and "humans" that were used to control. They offered direct recourse to the "Lord of the Dawn" and the "Lord of Humans" as the only source of security and protection, freeing people from the fear of supposedly hidden forces.
- **Exposing hypocrisy and presenting the standard of true religion (Surat Al-Ma'un):**Verses such as, "Have you seen he who denies the Judgment? That is the one who drives away the orphan and does not encourage the feeding of the poor…" expose the elite who practically "denies the Judgment," that is, who use religion as a cover for their hypocrisy and social injustice, while their actual behavior (shunning the orphan, not encouraging the feeding of the poor, hypocrisy in prayer, withholding food) reveals their lies. The Surah provides a true standard for religion, not in outward rituals, but in social and moral behavior.
- **Striking the foundation of polytheism (Surat Al-Ikhlas):**"Say, 'He is God, the One…'" came to strike at the foundation of the polytheistic system that divided people and was used for tribal control, and to present a pure and simple monotheistic alternative that liberates the mind and conscience.

3. Conclusion: Realistic credibility as a reason for belief:

These early Qur'anic messages were not just beautiful words, but were**In accordance with people's reality**It accurately diagnosed the ills of their society, exposed the deceit of the ruling elite, shattered the system of fear and deception, offered practical solutions to their problems, and opened the door to hope and liberation through direct contact with the One, Just, and Merciful God. This realistic authenticity and direct relevance to their lives and problems is what attracted people to the message and made them confidently follow the Prophet (peace and blessings be upon him), even before the Qur'an was fully revealed or any physical miracles were witnessed. They found in the Qur'an an explanation for their lives and a path to their salvation.

Conclusion:

Understanding how the Qur'an addressed the reality of early contemporaries reveals an important aspect of its "credibility." Their faith was not merely a supernatural belief, but rather the result of a living interaction with a message that touched their reality, identified their pain, offered them a practical alternative and realistic solutions, and granted them a sense of liberation, dignity, and empowerment. This confirms that the Qur'an is not a book divorced from reality, but rather a light that interacts with every reality, exposing its falsehood and guiding its reform.

5 THE CONCEPT OF WORSHIP IN ISLAM: COMPREHENSIVENESS AND DEPTH THAT TRANSCEND RITUALS

Worship is the essence and purpose of Islam, representing the close bond that connects a servant to his Lord. However, the concept of worship in Islam goes far beyond the mere performance of well-known rituals and rites such as prayer, fasting, zakat, and Hajj. It is a comprehensive, broad, and profound concept that encompasses all aspects of a Muslim's life and constitutes the essence of his human existence.

Worship encompasses all aspects of life:

Worship in Islam is not confined to the mosque or to specific times. Rather, it is a complete way of life, guiding Muslims at every moment of their day. Worship includes:

- **Apparent devotional rituals:**These are the five pillars of Islam, which include prayer, fasting, zakat, and Hajj, in addition to the daily and nightly remembrances, reading the Qur'an, supplication, and other outward acts of worship that a Muslim performs directly to God Almighty.
- **Daily activities to draw closer to God:**The broad concept of worship encompasses every action a Muslim performs in his or her daily life with the intention of drawing closer to God and seeking His reward. Eating, drinking, sleeping, working, studying, marrying, raising children, maintaining family ties, being kind to neighbors, and helping those in need can all be transformed into acts of worship if the Muslim intends them for the sake of God Almighty and adheres to His law.
- **Good morals and good treatment:**Good morals and good treatment of others are an essential part of worship in Islam. Honesty, trustworthiness, sincerity, justice, humility, mercy, patience, generosity, and other virtuous morals are acts of worship through which Muslims draw closer to God Almighty. Similarly, good treatment of others, such as cooperation, solidarity, fairness, and the granting of rights, all fall within the framework of comprehensive worship.

Worship is the purpose of human existence:

The text indicates that worship is "the ultimate goal of human existence." This means that God Almighty created humankind for a great purpose: to worship Him alone, with no partner or associate. Worship is not merely a duty imposed on humans; rather, it is the secret of their existence and the purpose of their creation. Through worship, humans achieve human perfection, elevate themselves to the highest levels, and attain God's pleasure in this world and the hereafter.

The matter of worship and the correct method for it:

Worship in Islam is not left to whims or personal judgment. Rather, it is a command from God Almighty, to which Muslims must adhere and perform it according to the correct methodology outlined by God Almighty and His Messenger (peace and blessings be upon him). The correct methodology for worship can be summarized in two basic principles:

1. **Sincerity to God Almighty:**Worship must be sincerely for the sake of God Almighty, with no intention of showing off, seeking reputation, or worldly gain. Sincerity is the essence of worship and its acceptance by God Almighty.
2. **Following the Prophet, may God bless him and grant him peace:**Worship must be in accordance with the Sunnah of the Prophet (peace and blessings be upon him) in terms of its method, conditions, and pillars. The Prophet (peace and blessings be upon him) is the best example and model for Muslims in everything, including worship.

The importance of understanding the correct approach to worship:

Understanding the correct approach to worship and applying it in life is of great importance, as it:

- **Achieves the pleasure of God Almighty:**God Almighty does not accept any worship except that which is sincere for His sake and in accordance with the Sunnah of His Prophet, may God bless him and grant him peace.
- **Strengthens faith and increases piety:**Correct worship fosters faith and piety in the Muslim, and makes him more fearful of God Almighty and watchful of Him in secret and in public.
- **It refines the soul and purifies the heart:**Correct worship refines the soul from bad morals, purifies the heart from impurities and desires, and purifies and elevates the spirit.
- **Reforms society and strengthens the nation:**When Muslims perform the correct worship, it positively impacts society and the nation, improving their conditions and strengthening their unity and cohesion.

Finally:

The concept of worship in Islam is a rich and comprehensive one, encompassing all aspects of a Muslim's life. It aims to achieve the ultimate goal of human existence, which is to worship God alone, with no partner or associate. For worship to be acceptable to God Almighty, it must be sincerely for His sake and in accordance with the Sunnah of His Prophet (peace and blessings be upon him). We ask God Almighty to grant us a correct understanding of worship and the ability to perform it in a manner that pleases Him, for He is the Guardian and Able to do so.

6 "WE" IN THE HOLY QURAN

The plural speaker form “we” in the Holy Quran does not refer to God Almighty, but rather refers to another entity, namely the spirit (Gabriel and Michael, peace be upon them).

1. God Almighty speaks about Himself in the singular form “I” and not in the plural form “we” when He refers to Himself directly.

- Quranic evidence:
  - **Surah Taha:**“Indeed, I am God. There is no god but Me. So worship Me and establish prayer for My remembrance.” (14)
  - **Surat Al-Qasas:**“And when he came to it, he was called from the right side of the valley in the blessed spot from the tree, ‘O Moses, indeed I am God, Lord of the worlds’” (30).
  - **Surah An-Naml:**“O Moses, indeed I am God, the Exalted in Might, the Wise” (9).
  - **Surah An-Nahl:**“He sends down the angels with the Spirit by His command upon whomever He wills of His servants, [saying], ‘Warn that there is no god except Me, so fear Me.’” (2).
  - **Surah Al-Anbiya:**“And Dhul-Nun, when he went off in anger and thought that We would not decree anything upon him, but he called out within the darknesses, ‘There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.’” (87)
  - **Evidence:**These verses and others confirm God’s use of the singular form “I” when speaking of His divinity and oneness, even in situations of glorification.

2. The plural form “we” in some verses cannot refer to God, because it is used in contexts that are not appropriate for God’s transcendent being.

- Quranic evidence:
  - **Surah Al-Kahf:**“As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief” (80).
  - **Surah Al-Baqarah:**“And We shaded you with clouds and sent down upon you manna and quails. Eat from the good things We have provided for you. And they did not wrong Us, but it was they who wronged themselves.” (57)
  - **Evidence:**“Fakhsina” (we were afraid) and “ma dhalamuna” (they did not wrong us) are verbs that are not befitting of God Almighty, indicating that the speaker in the plural form is not God in these instances.

3. The speaker in the plural form “we” is the spirit (Gabriel and Michael, peace be upon them), and they are an entity separate from God, carrying out His command and sending the angels.

- Quranic evidence:
  - **Surah Maryam:**“And we do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us and what is between that. And your Lord is not forgetful.” (64)
  - **Evidence:**"Except by the command of your Lord" indicates that there is a "Lord" who commands the speakers in the plural form, indicating that they are not God.
  - **Surah Fussilat:**“Indeed, those who say, ‘Our Lord is Allah,’ and then remain on a right course—the angels will descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.’” (30).

- **Surah Al-Ankabut:**“And when Our messengers came to Abraham with the good tidings, they said, ‘Indeed, we will destroy the people of this city. Indeed, its people have been wrongdoers.’” (31)
- **Surah As-Saffat:**“And Our word has already gone forth to Our servants, the messengers, that they will surely be the victorious, and that Our soldiers will surely be the victorious.” (171-173)
- **Evidence:**These verses show that the angels “descend,” “our messengers,” and “our soldiers,” indicating that they are sent from another source besides God, namely the Spirit.
- **Surah As-Saffat:**“Or did We create the angels female while they were witnesses?” (150).
- **Surah Al-Hijr:**“And We certainly created man from clay from an altered black mud, and the jinn We created before from scorching fire” (26-27).
- **Evidence:**“We created the angels,” “We created man,” and “We created the jinn” in the plural form, indicating that the spirit (Gabriel and Michael) had a role in creation with God’s permission.
- **Surah Al-Isra:**“And they ask you about the spirit. Say, ‘The spirit is from the command of my Lord, and you have not been given of knowledge except a little.’” (85).
- **Surah Ghafir:**“Exalted in degrees, the Lord of the Throne. He sends the Spirit by His command upon whomever He wills of His servants to warn of the Day of Meeting.” (15)
- **Surah An-Nahl:**“He sends down the angels with the Spirit by His command upon whomever He wills of His servants, [saying], ‘Warn that there is no god except Me, so fear Me.’” (2).
- **Evidence:**These verses link “the spirit” to “the command of my Lord,” “from His command,” and “to the spirit from His command,” confirming that the spirit carries out God’s command and commands the angels.
- **Surah At-Takwir:**“Indeed, it is the word of an honored Messenger, endowed with power with the Lord of the Throne, firmly established and obeyed there, trustworthy” (19-21).
- **Evidence:**“The saying of the Noble Messenger” is interpreted as the saying of Gabriel, peace be upon him, who is “obeyed,” meaning the angels obey him.
- **Surah Al-Baqarah:**“Say, ‘Whoever is an enemy to Gabriel - it is he who has brought it down to your heart by permission of God, confirming what was before it and as guidance and good tidings for the believers.’” (97)
- **Surah An-Nahl:**“Say, ‘The Holy Spirit has brought it down from your Lord in truth to strengthen those who believe and as guidance and good tidings to the Muslims.’” (102)
- **Evidence:**The verses indicate that Gabriel and the Holy Spirit are the ones who bring down the revelation, and they are the spirit referred to by the plural form “we.”

4. “We” in the Qur’an refers to the dual and not the true plural, because the spirits referred to are Gabriel and Michael, peace be upon them.

- **Evidence:**The Arabic language does not have a dual pronoun, so "we" is used to refer to both the dual and plural. In this context, "we" refers to Gabriel and Michael, peace be upon them.

5. The Spirit (Gabriel and Michael) are obedient servants of God, and “Our servants” in some verses refers to the servants of the Spirit and not to God’s servants directly.

- Quranic evidence:
  - **Surah As-Saffat:**“And Our word has already gone forth to Our servants, the messengers” (171).
  - **Surah An-Nur:**“And marry the unmarried among you and the righteous among your male slaves, male and female. If they should be poor, Allah will enrich them from His bounty. And Allah is all-Encompassing and Knowing.” (32)
  - **Evidence:**"Our servants" in Surah As-Saffat and "your servants" in Surah An-Nur are interpreted to mean obedience and compliance with a command, not necessarily worship of God. God's messengers are "servants" of the spirit in carrying out God's command.

6. The spirit (Gabriel and Michael) has limited knowledge of God’s knowledge, and they record the deeds of the servants and bear witness to them.

- Quranic evidence:
  - **Surah Al-Jathiya:**“This is Our Book that speaks against you with truth. Indeed, We were transcribing what you used to do.” (29)
  - **Surah Yasin:**“Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind. And all things We have enumerated in a clear register.” (12)
  - **Surah Al-Isra:**“On the Day We will call every people with their leader. Then whoever is given his record in his right hand - those will read their record, and they will not be wronged a thread.” (71)
  - **Surah Taha:**“He knows what is before them and what is behind them, but they do not encompass it in knowledge” (110).
  - **Surah Al-Baqarah:**“He knows what is before them and what is behind them, and they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the Most Great.” (255)
  - **Evidence:**These verses indicate that the Spirit records the deeds of the servants (“We transcribe,” “We write,” and “We have counted”), but their knowledge is limited (“and they do not encompass it in knowledge except what He wills”).

7. Gabriel, peace be upon him, is the “lord” of the angels and the guardian of whatever God has enabled him to command, but true worship is for God alone.

- **Evidence:**The text interprets "your Lord" in some verses as Gabriel, peace be upon him, in the context of his authority and guardianship over the angels in carrying out God's command, while emphasizing that pure worship is for God alone.

Summary of the idea:

The text proposes an alternative interpretation of the plural form "we" in the Quran, arguing that it refers to the spirit (Gabriel and Michael) as entities separate from God, yet charged with carrying out His commands and governing the universe with His permission. This interpretation aims to resolve problems in understanding the plural form as merely a glorification of God and to offer a new understanding of the role of the spirit in the Quran.

7 "HUSBAND" AND "WIVES" IN THE QUR'AN: BEYOND BIOLOGICAL COUPLING TO FUNCTIONAL PARTNERSHIP

the introduction:
Are the concepts of "spouse" and "wives" in the Holy Quran limited to the conventional relationship between a man and a woman bound by a marriage contract? Or does the "clear language of the Quran," with its precise language and profound terminology, open the door to broader meanings that go beyond biological coupling to the concept of "functional partnership"? Traditional understandings have dominated, especially when interpreting the term "the Prophet's wives," but contemplation of the linguistic origin and diverse Quranic usage invites us to reconsider and uncover layers of meaning.

The essence of the word: coupling and sharing for a purpose and goal:
Authentic Arabic dictionaries reveal that the linguistic root (z w j) does not only indicate a binary conjunction, but rather carries within it a meaning.**comparison, analogy, similarity, and association for a specific purpose or function**A "spouse" is a counterpart, equal, or partner who is paired with another to achieve a common goal or complementary function. "Marriage" in this sense means**Participate in a mission, function, or purpose**From this standpoint, the conventional legal marriage relationship becomes merely**Special case or single application**From the broader concept of "marriage," it is not the exclusive or primary meaning. This is strongly supported by the fact that the Qur'an never uses the word "wife" with the ta marbuta, but rather uses the term "spouse" to refer to both parties in a relationship, emphasizing the concept of partnership and coupling, not subordination or separate description.

Quranic uses that emphasize the functional dimension:
The Holy Qur'an confirms this broad understanding through its use of the word "pairs" in contexts that go beyond human relationships, indicating that**Functional coupling system in the universe**:

- In plants and fruits: "In pairs of diverse plants," "And of all fruits He has made therein two mates" - a reference to the functional pairing in fruiting and reproduction.

- In all of creation: “Glory be to Him who created in pairs all things that the earth produces, as well as themselves and things of which they have no knowledge.” - a reference to the comprehensive cosmic system of pairing to achieve balance and purpose.
- In the afterlife: “Gather together those who did wrong and their spouses” - meaning their peers and counterparts who are functionally linked to them in the wrongdoing or in the afterlife.

This diversity of usage confirms that the concept of “marriage” in the Qur’an goes beyond the biological dimension to include pairings based on function, participation, type, or common destiny.

"The Prophet's Wives": Functional Partnership and Missional Status:
When this deep understanding is applied to the term “the wives of the Prophet,” especially in the key verse: “The Prophet is closer to the believers than their own selves, and his wives are their mothers” (Al-Ahzab: 6), an interpretation becomes clear that links the title**By functional role and spiritual and social status**High. The word “his wives” here, coupled with the sublime description “their mothers,” may not necessarily refer merely to wives by marriage in the traditional sense, but rather, more deeply and precisely, to**The Prophet's wives and partners in a specific and great social and missionary mission**:And it is**Guardianship and care of the nation and taking care of the affairs of needy believers**This functional role, similar to that of a mother in nurturing, protecting, and guardianship, is what gives them the elevated status of "faithful motherhood" and explains why they were "wives" (i.e., functional partners and companions) to the Prophet in bearing the burdens of this responsibility. This understanding also aligns with the broader Qur'anic vision, which may use terms like "women" in functional senses to refer to the groups in need of care that these "wives" were involved in serving and caring for.

1. Distinguishing between “the Prophet’s wives” and “the Prophet’s wives”:
The noble verse, “O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments…” (Al-Ahzab: 59) clearly indicates that**"The Prophet's wives"**Those concerned with the discourse and rulings specific to the House of Prophethood are a specific category that includes:**His wives and daughters**While forming**"The Prophet's Wives"**A special group within this category are those who were connected to the Prophet not only by a potential familial bond, but also by a fundamental functional partnership in carrying his message. The "women of the faithful" represent all women in society outside the immediate household of the Prophet.

2. “Mothers of the Believers”: Functional Role and High Status:
The Qur’an gives the “wives of the Prophet” a lofty title and a unique status: “The Prophet is closer to the believers than their own selves, and his wives are their mothers…” (Al-Ahzab: 6). This title is not to be understood as a mere symbolic honor, but rather reflects a profound functional role in**Guardianship and care of the nation and**

taking care of the affairs of believing men and women...especially under the circumstances of migration and establishment, which required an effective social solidarity system. It is a role similar to that of a caring mother in terms of nurture, protection, and moral and social leadership. Just as a mother devotes herself to her family, the "Mothers of the Believers," as "wives" (i.e., functional partners and companions) of the Prophet, were dedicated to bearing the burden of this grave social responsibility. This role can be compared, with some distinctions, to the caring and devoted roles played by figures such as nuns or exemplary mothers who transcend narrow familial concerns to serve the wider community. This "faithful and social motherhood" is the essence of their exalted status as "wives of the Prophet."

3. Special provisions and their functional implications:

The Qur'anic provisions concerning the "wives of the Prophet" reinforce this functional understanding:

- **Choice (Al-Ahzab: 28-29):**It was not just a choice between remaining in a worldly marriage or divorce, but rather a choice between choosing worldly life and its adornments, or choosing God, His Messenger, and the Hereafter, with what that means.**Full commitment to the mission and functional partnership**And abandoning worldly pleasures. Those who choose God and His Messenger become "wives" in this profound sense.
- **"You are not like any other woman" (Al-Ahzab: 32):**This distinction does not merely signify an honorary position, but rather emphasizes their special responsibility and distinct role as role models and guardians of the nation's affairs, which requires them to behave and behave in a manner befitting their professional status.
- **Prohibition of marrying them after him (Al-Ahzab: 53):**This ruling is understood not only as a personal sanctity, but also as a guarantee of the continuity of their project and their role as "Mothers of the Believers" and partners in the legacy of the message, preventing any temptation or attempt to exploit their status after the death of the Prophet ﷺ. It is an affirmation that their relationship was not merely a personal marriage that ended with the husband's death, but rather a connection to an ongoing missionary project.

Conclusion of this section:

The term "the wives of the Prophet" in the Quran, particularly in Surat al-Ahzab, carries a profound functional meaning that goes beyond the traditional marriage contract. It refers to the Prophet's ﷺ partners in his mission and social endeavors, who were given the title "Mothers of the Believers" for their role in caring for the ummah. They were distinguished by special provisions that reflect this partnership and elevated status. Understanding this functional dimension frees us from a superficial count of the Prophet's "wives" through marriage contracts and reveals the Quran's honoring of women's pivotal role as active partners in building the faith-based community and shouldering tremendous responsibilities.

8 Decoding (An-Nisa: 3) "Two, three, and four": Legislation for mutual support or permission for polygamy?

the introduction:

The verse, "Marry such women as seem good to you, two, three, or four" (An-Nisa': 3), is a cornerstone of discussions about polygamy in Islam. It is often understood as a direct divine permission for a man to marry up to four women. However, is this the sole or deeper meaning of the verse? Does this interpretation stand up to careful examination of its Quranic context, analysis of its linguistic structure, and consideration of the functional dimensions that its key terms, such as "marriage" and "women," may carry?

Context First: Protecting orphans is the compass:

This verse cannot be understood in isolation from its explicit opening condition: "And if you fear that you will not be just toward orphans…" Starting from here, we are confronted with the fact that the central issue addressed by the verse is**Achieving justice and preventing injustice against weak and vulnerable groups (orphans)**The proposed solution or alternative, which begins with "Then marry...", comes in response to this fear of injustice. This close connection between the issue of orphans and the proposal of "marriage" is the primary key to deciphering what follows.

Deconstructing Concepts: Beyond "Women," "Marriage," and "Numbers"

It suggests a thoughtful reading that goes beyond the verbal appearance towards the possible functional meanings:

1. **"Women": Are they only females?**In the context of Surat An-Nisa, which is largely concerned with regulating social relations and protecting the weak, could the term "women" here carry a meaning?**A broader functional dimension**, to include**"Groups in need of care, support and solidarity"**From society, including (but not limited to) orphans, widows, and the needy, regardless of their biological sex? They are the "forgotten" or "behind" who need attention from society.
2. **"Marriage" (fanākhuwā): Is it just a marriage contract?**Given the linguistic root (n-k-h) which may carry meanings of inclusion, mixing and activation, and in the context of the need to care for vulnerable groups ("women" functionally), could "marriage" here refer to…**Doing the broadest and most comprehensive good: including those in need under the care of others, mingling with them to learn about their needs, embracing their issues, and providing them with practical and effective support and assistance.**؟
3. "Whatever is good for you": Is it a sensual choice? It may not necessarily mean the women a man desires, but rather the good money, valuable resources, and goods that are willingly and generously offered to these needy groups ("women" in functional terms).
4. "Two, three, and four": Is this a counting of wives? The modified numerical forms, which describe form and quality, not necessarily quantity, may not refer to the

permissible number of wives, but rather to the manner in which this care and giving is provided to the needy (functionally "women"): repeatedly, multiplied, in various forms, comprehensively, and continuously, similar to the description of angels with multiple wings as a sign of power and functional diversity.

Suggested functional interpretation: The verse is an explicit call for social solidarity:
Based on this conceptual breakdown, the verse emerges as a powerful call to society, and particularly to the capable and active group (functionally "men"), to take responsibility for caring for the weak and needy (functionally "women"): "And if you fear that you will not be just toward the orphans, then the solution is to do good and provide support, care, and good gifts ("marry those that please you") to these needy groups ("of women"). Let this giving and support be frequent, multiplied, diverse, and comprehensive ("two, three, or four"). The following verse, "And give the women their dowries as a free gift" (An-Nisa': 4), clearly reinforces this meaning, commanding that these needy groups ("women") be given the charity due to them as a right and a gift that is obligatory and given willingly.

Confronting traditional understanding:
This functional reading challenges the traditional understanding that limits the verse to permitting polygamy. Instead of focusing on a man's right to polygamy, the focus becomes on**The duty of society to support and care for the weak**Even if the verse is taken literally, meaning traditional marriage, the strict requirement of justice (but if you fear that you will not be just, then only one) and the preference for one wife when there is fear of injustice (that is more likely to prevent you from being unjust) places such strict restrictions that polygamy becomes a fraught exception rather than something that is encouraged in principle.

Conclusion:
Going beyond the narrow literal and gendered reading of verse (An-Nisa: 3), and adopting a functional understanding of its terms that is consistent with its basic context (caring for orphans) and with the spirit of the Qur'an calling for solidarity and justice, reveals a legislation that aims primarily to**Achieving social responsibility and protecting vulnerable groups**...and does not necessarily encourage polygamy in its traditional sense. This understanding reflects the depth of mercy and justice embedded in Quranic legislation.

9 "Men" and "Women" in the Qur'an: Towards a Functional Understanding Beyond Gender Divide

the introduction:
The Holy Quran establishes principles of justice, equality, and the dignity of human beings regardless of gender. However, specific verses, particularly those that mention the terms "men" and "women," are used to justify traditional views that may seem at odds with these lofty principles, raising questions about the true purpose of God. Does the problem lie with the Quranic text itself, or with human understanding, which has been

limited to a strict literal and gender-based interpretation, ignoring the functional and symbolic dimensions these terms may carry in certain contexts?

Transcending Biology: The Search for Functional Meaning:
A thoughtful reading that seeks to understand the "language of the Qur'an" in its depth suggests that the terms "men" and "women," in pivotal and important Qur'anic contexts (such as Surat An-Nisa and others), may not always be limited to the exclusive biological division between male and female. This does not mean eliminating biological differences, but rather indicates that the use of these two words in some contexts may carry **deeper functional or symbolic significance**Relating to status, role, ability, or need:

"Men" (from the root "rajul" and connotations of strength, movement, and responsibility): This term may go beyond simply referring to biological males, to symbolize the active, effective, and proactive group in society, capable of movement, striving, earning, spending, and bearing responsibilities and material and social burdens. This group can include males and females who possess these abilities and are characterized by these functional traits. They represent a productive force capable of shouldering responsibility.

- **"Women" (from roots that may carry meanings of delay "nasa'a" or need for care "nasi"):**Conversely, this term may not be limited to biological females, but may in certain contexts refer to the category that is in a state of**Need for care, support and maintenance**...or those suffering from weakness, backwardness, social marginalization, or an inability to fully rely on themselves to earn a living and bear burdens. This category may include, but is not limited to, orphans, widows, the elderly, the disabled, the sick, the needy, and other groups in need of a supportive social welfare system. This category may include both males and females. They represent the group that requires the responsibility and care of the first group. The precise meaning remains governed by context and evidence. In verses such as “and they keep your women as a slave” (Al-Baqarah: 49, Ibrahim: 6), although functional interpretations can be proposed, the direct context of the parallel with the killing of (male) children makes the traditional interpretation of “your women” as meaning “females” (those left alive to serve and be humiliated) the strongest and most consistent with the apparent meaning of the text and narrative logic.

Rereading the “problematic” verses in light of functional understanding:

When this functional/symbolic approach is applied carefully, verses that have long been considered the basis for gender discrimination can take on new dimensions that are more in line with Quranic justice:

1. **The verse of guardianship (An-Nisa: 34):**Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth...
    - Rather than being understood as male control over female, guardianship here is read as **functional and social responsibility** It is the responsibility of the capable and spending class (“men” in the functional sense) towards the class

in need of support and care ("women" in the symbolic/functional sense). It is a guardianship of service, care, and solidarity, based on**Ability to spend and bear responsibility**(Because of what they have spent) and the natural disparity in abilities and talents among individuals (Because God has favored some of them over others), and not necessarily on the basis of biological sex as the sole and absolute criterion for guardianship in its comprehensive sense.

2. **The verse on "polygamy" (An-Nisa': 3):**As detailed in the previous article, the understanding of "women" here as**Occupational category in need of care**And "marriage" as**Do good and give back**, completely freeing the verse from being a mere license for traditional polygamy and transforming it into a powerful call for social solidarity.
3. **The Verse of Destiny (An-Nisa: 32):**"For men is a share of what they have earned, and for women is a share of what they have earned." This should be read in light of the functional understanding; that is, each group (the active, working group capable of earning, "men," and the group that may be in a situation requiring support or various means of earning, "women") has its share and right to what it has earned, what has been destined for it, or what is appropriate to its situation and role. The division here is not based exclusively on biological sex in this specific context, which affirms the right of each individual to what they have earned themselves.
4. **Reflections on the verse on inheritance (An-Nisa: 11):**"…For the male is the equal of the share of two females…" This verse is one of the instances that uses an explicit biological classification (male/female). While emphasizing that the Qur'anic text is the final judgment, the functional understanding of "men" (as a group traditionally and socially responsible for providing for and financially managing children in many cases) and "women" (as a group that may often be in need of financial care and protection)**It may provide insight into legislative wisdom.**Behind this discrimination in some inheritance cases. The discrimination may not be based on the superiority of one gender over another in human value, but rather on**Considerations regarding financial responsibilities and socially expected job burdens**From each party in the family and societal system as it was understood at the time of revelation, and as it may continue to be in many contexts. This does not open the door to changing the text, but it may help us understand more deeply the wisdom behind the apparent differentiation in shares, consistent with the principle of total justice in the distribution of burdens and rights. This is an area that requires in-depth and ongoing jurisprudential and social research.

- **Objective: To reveal the justice of the original text:**
  This new reading, which requires going beyond inherited interpretations and delving into the structure of the Qur'anic text and its higher purposes, does not aim to abolish the natural differences between males and females, but rather to reveal an understanding of the Qur'an that is completely consistent with its principles in**Justice, human equality, mercy and social solidarity**She believes that the problem lies not in the infallible Qur'anic text, but rather in human interpretations that may

have been influenced by their cultural and social circumstances or failed to delve into the depths of the text's functional and spiritual meanings.

Conclusion:
By re-understanding key terms such as "men" and "women" in certain Qur'anic contexts in a functional, rather than gender-specific, way, one can arrive at a more just and equitable Qur'anic vision. This vision reflects the Qur'an's honoring of human beings as human beings and emphasizes that responsibilities and rights are often linked to capabilities, needs, and functional roles, opening the door to a more just and appropriate application of Qur'anic principles in all times and places.

10The Roots of Historical "Distortion": The Impact of Literal vs. Functional Understanding on the Image of the Prophet and Legislation

the introduction:
Throughout the ages, the Prophet's biography and interpretations of Islamic law have faced stereotypes and criticism, particularly regarding sensitive issues such as the Prophet Muhammad's relationship with women, the concept of his "wives," polygamy, and guardianship. These perceptions often paint a picture that may appear "distorted" or at odds with the values of justice and mercy that are at the heart of the message. Is this "distortion" inherent in the original texts, or is it the product of subsequent human interpretations that failed to capture the linguistic and functional depth of the Holy Quran?

Literal and traditional understanding as the root of the problem:
A close reading of the previous articles reveals that much of the confusion and misconceptions or "distorted" perceptions may stem primarily from the dominance of **literal, rigid, and traditional gender understanding** To pivotal Quranic verses, which led to:

1. **Reduction of the meaning of "husband":**The broad Quranic meaning of the word "spouse" (which means companion, partner, or kind) is restricted to the narrow meaning of the traditional marriage contract. This reduction has led to an interpretation of the term**"The Prophet's Wives"**Superficially, as a census of the number of wives by marriage contract, and ignoring or marginalizing**Deep functional role**Which the term may refer to in certain contexts (such as partnership in the mission of social care for the Mothers of the Believers).
2. **Gender-exclusive interpretation of "women" and "men":**Reading the words "women" and "men" in verses such as the verse on polygamy (4:3) or the verse on guardianship (4:34) as meaning exclusively and statically biological "females" and "males." This limited understanding has opened the door to:
    - Interpretation of the verse "Two, three, and four"**As a numerical license for men**In marriage, ignoring its original context of protecting orphans, and the

possible functional interpretation that sees it as a call**For social solidarity**With the needy groups ("women").

Interpreting the verse on guardianship as "control" of the male over the female, ignoring the functional interpretation that sees it as a responsibility of care and solidarity that falls on the shoulders of the capable and spending group ("men") towards the needy group ("women"), and that the aforementioned preference is in the differentiation of abilities and roles, not in gender.

3. Case Study: "Distortion" of the Story of the Prophet's Marriage to His Adopted Wife (the Traditional Zayd Story):
   The traditional account of the Prophet's marriage to Zaynab bint Jahsh, the former wife of his adopted son Zayd ibn Haritha, is a stark example of how literal understanding and reliance on problematic external narratives contribute to a distorted picture that contradicts the status of prophethood.
   - The distorted traditional story: The commentaries and historical sources, with varying degrees of detail and unreliable additions, narrate a story to the effect that the Prophet ﷺ saw Zaynab (the wife of his adopted son Zayd) by chance, was impressed by her, and fell in love with her. Zayd noticed this or was informed of it and decided to divorce her so that the Prophet could marry her. The Prophet concealed this desire and feared what people would say, until God revealed the verse (Al-Ahzab: 37) to marry her to him and break the custom of prohibiting the marriage of divorced adopted sons.
   - Criticism of the story and its contradiction with the Qur'an: This narrative, as it is commonly presented, blatantly contradicts Qur'anic principles and the image the Qur'an paints of the Prophet ﷺ:
     - The Prophet, the man of great character (Al-Qalam: 4), is accused of having feelings and desires towards his adopted son's wife, which is unbecoming of his moral and spiritual status.
     - It makes him fear people more than God, which contradicts other verses that confirm that he should fear no one but God when conveying the message (Al-Ahzab: 39).
     - The divine legislation is portrayed as a response to the personal desire of the Prophet, and the story requires emotional "drama" to justify a ruling that could have been explained in a clear and direct verse, as has happened in many other pieces of legislation.
     - It shows Zaid divorcing his wife out of respect for the Prophet, a stance that may appear noble on the surface but conceals deep psychological and social problems.
   - Roots of distortion (literal understanding and external narratives): This distortion stems mainly from:
     - Literal and superficial understanding of verse (33:37): Interpreting "and you conceal within yourself what God is about to reveal and you fear people" as a direct address from God to the Prophet regarding his desire for Zaynab.

- Over-reliance on external narratives: introducing story details from later historical or interpretive sources, which may be influenced by narrative atmosphere, inaccurate, or even have other motives, and attempting to bend the verse to conform to these pre-existing narratives.
- Ignoring the linguistic and Quranic context: neglecting to analyze the sentence structure of the verse, the meanings of the words ("He satisfied his desire"), and the context of the surah, which aims to regulate relationships and alleviate hardship, and comparing it to the Quran's legislative style.

Functional Understanding as a Lifeline: As will be detailed in the next section (section 44), a linguistic and functional understanding of the verse, which rereads the discourse and the connotations of the words within their social and legislative context, completely exonerates the Prophet from this distorted narrative. It demonstrates that the verse was not addressing a personal love story and passion, but rather establishing an important social law to alleviate the hardship of a group of women and believers, and that the Prophet's role was that of a transmitter and legislator of God's command, not the emotional side of the story.

4. Confusing the human and the prophetic: Some interpretations fail to distinguish precisely between the ordinary human aspects of the Prophet's life and his role as a messenger and legislator under God's command. This sometimes leads to the interpretation of some legislative rulings or prophetic positions from a purely personal or human perspective.

A**You will restore the true picture through deep understanding (linguistic and functional):**
When we adopt a methodology that relies on deep contemplation of the language and contexts of the Qur'an, and search for functional meanings that may transcend the exclusive gender division, and understand "marriage" as a partnership and "marriage" in some contexts as an act of goodness and mutual support, the picture changes radically:

- The stereotype of the "lustful" or "promoter of polygamy" prophet is dispelled, as he appears as a humane leader who cares about social solidarity, protecting the weak, achieving justice, and honoring women as active partners ("husbands").
- His "wives" (in the profound Qur'anic sense) appear as active partners in building society and nurturing the nation, not merely numbers on a marriage list.
- The justice of Islamic law is revealed in the distribution of responsibilities and rights based on ability, need, and functional roles, not just on the basis of biological sex.

Who is responsible for the distortion? Redirecting criticism:
According to this perspective, the "distortion" of the image of the Prophet and Islamic legislation in these aspects did not stem from the infallible Qur'anic text, but from**Subsequent human readings and interpretations**These readings may have been influenced by:

- Literal and superficial understanding of texts.

- The prevalence of social and cultural norms prevailing in the eras of interpretation.
- Sometimes certain agendas or interests.
- Deficiencies in deep linguistic and functional thinking tools.

Conclusion:
A methodology based on a profound understanding of the "language of the Qur'an" and an exploration of its linguistic, contextual, and functional dimensions is the path to transcending literal and traditional interpretations that may have contributed to the "distortion" of the Prophet and Islamic law. Returning to a contemplation of the Qur'an with a methodology that seeks functional meanings and places justice and solidarity as governing values will restore the true, radiant image of Islam and its Prophet, one that emphasizes the honoring of humanity and the achievement of comprehensive justice in society.

11 Echoes of the First Revelation: The Qur'an and the Establishment of Equal Human Dignity

introduction:
At the heart of the Muhammadan message, which shone with the light of divine revelation amidst the darkness of ignorance and discrimination, resonates a founding and authentic principle:**Honoring the human being as a human being**The Holy Qur'an came to remove the veils of injustice and marginalization suffered by many groups, often at the forefront of which are women. It also established the scales of divine justice, emphasizing the unity of human origin and the fundamental equality between men and women in human value, in their relationship with the Creator, and in bearing the burden of duty and responsibility. This principle is not merely a marginal idea; rather, it is the foundation upon which the Qur'an's vision of humanity and society is built.

Unity of origin: from a single, indistinguishable soul:
The Qur'an proceeds from an indisputable universal truth to affirm fundamental equality: the unity of origin and creation. God Almighty says with absolute clarity: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women…" (An-Nisa': 1). This noble verse lays the foundation: all of humanity, in all its diversity, descends from**One soul**And the complement of this soul, its "husband," was created.**"From it"**...to form together the first nucleus, equal in origin and source. This unity in origin necessarily and logically requires...**complete equality in intrinsic human value**Neither branch of the same origin can be essentially superior or inferior to the other.

Human dignity: a divine gift that is comprehensive and unconditional based on gender:
Divine revelation did not discriminate between male and female in granting dignity. Honor is a comprehensive and intrinsic gift to all of humanity: "And We have certainly honored the children of Adam..." (Al-Isra: 70). This dignity is not acquired by gender, color, lineage, or physical strength, but rather it is**A divine gift to the human being**Into

whom God breathed His spirit, favored him over many of His creation, endowed him with reason and will, and qualified him to bear the greatest trust. Both men and women bear this inherent human dignity.

Equality in duties and rewards: the standard of responsibility and merit:
Just as men and women are equal in creation and human dignity, the Holy Quran has absolutely equated them with respect to the basic religious obligations, their full responsibility for them, and their resulting rewards in this world and the hereafter. The Quranic discourse on essential obligations (such as faith, piety, basic acts of worship, morals, doing good deeds, and avoiding forbidden things) is directed to both genders without discrimination. Reward or punishment makes no distinction based on gender: “Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do” (An-Nahl: 97). The famous verse of Al-Ahzab (verse 35) enumerates the attributes of believing men and women, Muslim men and women, obedient men and women, etc., in a completely parallel manner, and concludes with the comprehensive divine promise for both of them: “Allah has prepared for them forgiveness and a great reward,” which decisively confirms the equality of the sexes in the standards of faith and spiritual merit before God.

Woman is the sister of man: a prophetic confirmation of complementarity and similarity:
The pure Prophetic Sunnah, the second source of legislation, supports and clarifies this authentic Quranic principle. In a comprehensive and eloquent statement, the Noble Prophet, may God bless him and grant him peace, says:**Women are the twin halves of men**The word "shaqaiq" (plural of sibling) means counterparts, similarities, and complementary parts of one another. It is as if men and women are two complementary halves of the same human reality, neither of which can do without the other, nor is one superior to the other in human value. Islam came to lift the historical injustice that has befallen women in many societies, affirming their full eligibility and human, financial, and social rights, and considering them complete, responsible, and honored human beings.

Conclusion: The correct starting point for understanding and interpretation:
A profound recognition of this foundational Qur'anic principle—the absolute equality of men and women in the original creation, intrinsic human value, duties, responsibilities, and rewards—is the correct starting point and solid foundation upon which any understanding or interpretation of other Qur'anic verses that may address gender-specific roles, regulations, or functions in specific contexts must be built. Any interpretation that appears, on its face, to contradict this fundamental and fundamental principle inevitably requires a moment of serious reflection and critical review, in search of the true meaning that is consistent with God's comprehensive justice, His vast mercy, and His eternal honor for all human beings. The Qur'an is a perfect book, untouched by falsehood from before it or behind it. Occasional apparent contradictions are not a contradiction of divine truth, but rather a divine invitation to delve deeper into its infinite

sea of meanings, using the tools of linguistic, contextual, and functional contemplation to arrive at a correct understanding that reflects the greatness and justice of the message.

12 Rereading Verse 37 of Al-Ahzab: From the Distorted Story of "Zayd and Zaynab" to Legislation to Lift Social Embarrassment

Introduction: The Problem of Verse and Interpretation

Verse 37 of Surat Al-Ahzab: "And [mention] when you said to him upon whom Allah had bestowed favor and you had bestowed favor, 'Keep your wife to yourself and fear Allah,' while you concealed within yourself that which Allah was to disclose, and you feared the people, while Allah has more right that you should fear Him. So when Zaid had no longer any need of her, We married her to you so that there would be no discomfort upon the believers concerning the wives of their adopted sons when they have no longer any need of them." "And the command of Allah will be fulfilled" is one of the verses most frequently subject to suspicion. It has been a fertile ground for Orientalists and critics of Islam, due to the traditional narrative of the story of "Zayd and Zaynab" that has been attached to it. This narrative, as we explained previously, paints a distorted image of the Prophet ﷺ and contradicts his noble status and character. However, does the verse itself support this narrative? A careful examination of the verse's structure, the connotations of its words, and its legislative and social context reveals an entirely different meaning, one that restores the verse's true intent and exonerates prophethood.

Analyzing the structure of the verse from a linguistic and functional perspective:

Let us analyze the parts of the Holy Verse step by step, stripping away as much as possible of previous narratives:

1. And when you said to him upon whom Allah had bestowed favor and upon whom you had bestowed favor...
   - The speech begins with "And when you say…" directed to the Prophet ﷺ as a narrator of a situation or dialogue that took place.
   - The addressee in this dialogue is an unidentified person ("who…"), whose name is not explicitly mentioned at the beginning of the verse. This raises the question: If the intended addressee is the well-known Zayd ibn Haritha, why this initial ambiguity, especially since the Quran does not shy away from mentioning the names of prophets and righteous people? This ambiguity may indicate that the person's identity is not the focus, or for a reason related to avoiding defamation.
   - This person is described as having been "blessed by God and blessed by you": God's blessing could be Islam or any other blessing, and the Prophet's blessing could be emancipation (as the narrations about Zayd say) or another blessing such as upbringing, care, or even marriage. The meaning of the double

blessing remains general and does not necessarily determine the person's identity.

2. (...Keep your wife and fear Allah...)
    - This is the essence of the advice and command the Prophet (peace and blessings be upon him) gave to this man who came to consult him about his wife and wanted to divorce her. It is a call to preserve the marital bond and adhere to God-fearing behavior as the basis for resolving family problems.
3. (...and you conceal within yourself that which Allah is going to reveal...)
    - **Critical point:**The immediate linguistic context makes this sentence part of the Prophet's ﷺ speech to the addressee, not an address from God to the Prophet. The speaker is still the Prophet (in the second person: "you say," "you have bestowed favor"), and the addressee is "the one upon whom God has bestowed favor." Thus, the Prophet is saying to this man, "You are concealing within yourself something that God will reveal."
    - What is this man hiding? It's the real reason he wants a divorce, which he hasn't revealed or tried to hide.
4. (...and you fear people, while Allah has more right that you should fear Him...)
    - This sentence, in keeping with the context, is also part of the Prophet's speech to the addressee. The Prophet is saying to him, "You conceal this matter because you fear people's talk and customs, while God is the one most deserving of fear."
    - This strongly links the reason for concealment to fear of societal reaction or prevailing custom, indicating that the real reason for divorce may be something that society considers shameful or sensitive.
5. (...And when Zaid had no longer any need for her...)
    - Here the name "Zayd" appears. But is it necessarily Zayd ibn Haritha? It may be, or the name may be used here as an example and model ("Zayd" is a common, proverbial name) for the person to whom the situation applies, especially since the subsequent legislative context is general for believers and not specific to Zayd.
    - **"He had his fill of her":** This is the key expression that reveals what was hidden. "Watar" in Arabic means need, and is often associated with lust or gluttony. Satisfying it means fulfilling and gratifying it. The use of "watar" in the indefinite form may carry a connotation of belittlement or refer to a need that is not sacred or entirely illegitimate in the eyes of custom, or at least not within a stable and normal marital relationship. This strongly opens the door to interpreting "satisfying the desire" as fulfilling a sexual need (and perhaps removing virginity) outside the framework of a normal and stable marital relationship intended to last. This may be the real reason the man wanted to conceal behind his desire for divorce, out of shame or fear of people.
    - **Linking what was hidden:** So, “what Allah will reveal” is the reality of this “fulfillment of desire” that the man was hiding and because of which people feared him.
6. ...We have married her to you...

- The address here is to the Prophet ﷺ in the first person (God Almighty). But does this mean that he married her to him in the literal sense as his wife? Given the legislative purpose stated immediately after, “We married her to you” is more strongly understood as**Legislation and permissibility**From God, it was permissible to marry this category of women (those whose desires had been satisfied by their adopted sons), and that the Prophet, peace and blessings be upon him, was charged with implementing and announcing this legislation, perhaps even by marrying this woman to the original addressee himself (after the matter had been revealed and the hardship had been removed) or by marrying her to another believer. The verb "marry" here carries the meaning of divine legislation and implementation through the Prophet.

7. (...so that there will be no discomfort upon the believers concerning the wives of their adopted sons when they have satisfied their desire with them...)
    - This is it **The explicit and clear legislative objective**For the whole verse. The goal is not a personal story, but**Removing social embarrassment**On the generality of believers in marrying “husbands” (meaning women who were married to) their “adopted sons” (adopted sons or those who are like them and those who are related to them by ties other than real fatherhood),**But with a specific and precise condition: “When they have satisfied their desire for them.”**.
    - Linking the removal of hardship to this condition (fulfillment of desire) confirms that this is the core social issue addressed by the verse. It did not say "if they divorce them" in general terms, but rather specified the situation in which "fulfillment of desire" takes place.
8. **...and the command of Allah will be done.**Confirmation of the enforceability of this divine ruling and legislation.

The proposed social functional interpretation of the verse:

Based on this analysis, the noble verse is revealed not as a story of love and affection for the Prophet, peace and blessings be upon him, but rather as…**Purposeful and realistic social legislation that addresses a sensitive problem**:

- There is a case of a man (whose name is not necessarily mentioned at the outset) who is engaged to a woman whom he considers his “wife,” and wants to separate from her for a reason he keeps secret for fear of social convention. This reason is related to the fact that “Zaid” (someone, who may be the adoptee or related to him in some way) has “satisfied” this woman (with the connotations of a sexual relationship or loss of virginity).
- The Prophet, peace and blessings be upon him, advised him to be patient and to be pious, and revealed to him that God would reveal what He concealed, and that fearing God was more important than fearing people.
- Divine legislation comes after the matter (fulfilling one’s desire) is revealed to**It removes hardship from the believers**In marrying this category of women (those

associated with pretenders and those who have had their desires fulfilled), in order to achieve concealment and social solidarity and to integrate these women into society instead of ostracizing them because of this “past” that was not necessarily their fault.

- The Prophet ﷺ is charged with implementing and announcing this legislation (“We have given you their marriage” meaning We have made it permissible for you to marry them and have removed the hardship).

Result: Acquittal and Clarification

With this careful linguistic and functional reading, the following results are reached:

- **Completely exonerating the Prophet, peace and blessings be upon him**From the distorted traditional novel and the insults it contains that are not befitting of his status.
- Showing the noble verse in its true form as a social law that aims to solve a real problem, alleviate hardship, and achieve concealment and solidarity, and not as a personal story of the Prophet.
- Revealing the precision of the “clear tongue of the Qur’an” in choosing its words (“watran,” “ad’diyaa”) and addressing social issues with wisdom and consideration for human feelings (the initial ambiguity of the addressee).

This understanding restores the verse to its lofty purpose and is completely consistent with the ethics of prophecy and the principles of Quranic justice and mercy.

13 "The Tongue of the Clear Qur'an": Keys to Contemplation to Transcend Literal Understanding to Functional Meanings

Article idea:
This article aims to provide**methodology**which were implicitly or explicitly relied upon in previous articles. Instead of focusing on a specific issue (such as husband, polygamy, men/women), this article focuses on**Tools and keys for linguistic and functional management**It enables us to transcend literal or traditional readings that may seem problematic or contradictory to the Quran's lofty principles (such as justice and equality). It will serve as a concise, methodological guide for the reader to understand "how" the proposed alternative interpretations were arrived at.

Suggested article topics:

1. Introduction: The problem of literal understanding and the need for deep contemplation:

- Pointing out that the Qur'an is "a Book whose verses are perfected and then explained in detail" and "in clear Arabic," which calls for a precise and profound understanding.
- It is raised that some traditional or literal interpretations of some verses may seem to conflict with other Qur'anic principles (such as justice and equality) or with the spirit of the overall message.
- Emphasizing that the Qur'an calls for contemplation and reflection, and that this contemplation is not merely a superficial reading, but rather an immersion in the meanings.

2. The first key: returning to the linguistic root and its original meanings:
   - The importance of understanding the original meaning of the root word in the Arabic language before crystallizing the subsequent technical or jurisprudential meanings.
   - Give examples from our dialogues:
     - The root (z w j): its meaning is coupling, similarity, and partnership, broader than just a marriage contract.
     - Root (n k h): exploring its possible connotations that may go beyond the physical act or contract (such as joining, mixing, activation as proposed).
     - Root (r j l): connects it to movement, strength and effectiveness.
     - Root (n-s-a/n-s-y): associated with delay or need for care.
   - Emphasizing that the linguistic root opens horizons of meaning, not closes them.
3. The second key: The Qur'anic context as a compass for meaning:
   - The importance of understanding the direct context of the verse (the preceding and following verses).
   - The importance of understanding the general context of the Surah and its main theme.
   - The importance of understanding the overall Quranic context (not interpreting a verse in a way that contradicts a clear Quranic principle).
   - Give examples:
     - Interpretation of the verse (An-Nisa: 3) in its direct context (orphans) and the context of the surah (regulating relationships and protecting the weak).
     - Interpretation of the verse of guardianship in the context of Surat An-Nisa as well.
     - Interpretation of "the wives of the Prophet" in the context of Surat Al-Ahzab and its role in regulating the relationship of the Prophet with his nation.
4. The third key: searching for the functional and symbolic meaning behind the term:
   - He proposed that the Qur'an may use common terms (such as men, women, marriage) with deeper functional or symbolic meanings in specific contexts, beyond their direct biological or literal meaning.

- Explain the concept of "functional meaning": Focus on the role, task, or status that the term refers to in its context.
- Examples:
  - “Men” as a capable, productive and responsible class.
  - "Women" as a category in need of care and solidarity.
  - "Spouse" as a career partner.
  - “Marriage” (in some interpretations) as an act of goodness and care.
- Emphasize that this does not always negate the direct meaning, but adds a deeper layer of understanding in contexts where it is possible.

5. The fourth key: Harmony with the supreme Qur’anic principles:
   - Any interpretation must be consistent with and not contradict the sound and fundamental principles of the Qur’an (justice, mercy, human equality, honoring human beings, and monotheism).
   - If an interpretation seems to conflict with these principles, it is an invitation to review that interpretation and seek a deeper understanding that is consistent with the spirit of the Qur’an.
6. Conclusion: Continuous contemplation as a journey to uncover the treasures of the Qur’an:
   - Emphasizing that contemplation is an ongoing and renewable process.
   - The reader is invited to apply these keys and tools in his reading of the Qur’an.
   - The goal is to achieve a deeper and more enlightened understanding of the Book of God, which strengthens faith and achieves the objectives of Sharia in achieving justice and mercy in the life of the individual and society.

14 From Contemplation to Application: Building a Qur’anic Society of Justice and Fairness

introduction:

Contemplation of the Holy Quran is not complete until it is transformed into a lived reality and tangible behavior. Uncovering the profound meanings that affirm equality, justice, and the dignity of humanity, and refuting the misinterpretations that perpetuate discrimination or injustice, must lead us to the next and inevitable step:**Applying these concepts in our individual and collective lives**What is the value of correct understanding if it is not reflected in our behavior, our dealings, and the structure of our societies?

Activating equality and job responsibility:

A vision that goes beyond the strict gender interpretation of terms such as “men” and “women,” and understands them in some important contexts as functional designations of the “capable/productive class” and the “needy/dependent class,” calls for a radical restructuring of our perceptions of roles and responsibilities in society:

- **Assessment based on competence, not gender:**Individuals should be evaluated, given opportunities, and respected based on their competence, abilities, and work,

not their biological sex. The ability to "man up," strive, produce, and manage is not the exclusive domain of males, and the need for support and care is not limited to females.

- **Shared responsibility in the family and society:**The responsibility for caring for and developing the family, as well as the responsibility for building and developing society, becomes a shared responsibility shared by capable groups ("men" in the functional sense) among themselves and toward needy groups ("women" in the symbolic sense). Guardianship becomes a responsibility of service and solidarity, not of authority and domination.
- **Social solidarity as a basic duty:**The concept of social solidarity is confirmed as a supreme Quranic value, as spending on and caring for the needy becomes an obligation for those who are able. This is the core of what is indicated (according to this interpretation) by the verses on marriage and “two, three, and four” in Surat An-Nisa.

Individual account for work and transaction:

We must always remember that the Divine Scale on the Day of Judgment is precise and just, based on deeds, intentions, and effort. Every human being, regardless of gender, will be questioned about their honesty in their work, their justice in their dealings, their kindness to others, and how they apply the values of the Qur’an in their lives. Injustice in all its forms is unacceptable, whether it occurs between a man and a woman, between a woman and a man, or among members of society in general. Responsibility is individual, and retribution is commensurate with one's deeds and piety.

Overcoming misunderstandings of the rulings and activating the objectives:

The pursuit of a deeper understanding of the Qur’an, and liberation from interpretations that seem to conflict with its lofty aims of justice, mercy, and dignity, is the path to correcting the wrongful practices carried out in the name of religion. Whether it concerns understanding “beating” in the context of disobedience, “polygamy,” “child marriage,” or “right-hand possession,” the search must always be for an understanding that achieves**Objectives of Sharia**In preserving dignity, achieving justice, preventing harm, facilitating life, and achieving true happiness for humanity.

Conclusion: The Qur’an is a just way of life:

The Holy Quran is not merely a book recited for blessings; rather, it is a comprehensive way of life, revealed to establish the scales of justice and fairness on earth. Activating this approach begins with correcting our understanding of it, assuming our individual responsibility to contemplate it, and then striving diligently to translate this correct understanding into practical reality in our familial, social, and economic relationships. Building a society governed by the values of true equality, justice, solidarity, and mercy is the optimal application of the Quran's message and the path to success in this world and the hereafter. Let us make our contemplation of the Quran a springboard for positive change within ourselves and our communities.

15"Do not follow the majority": The Qur'an calls for the independence of reason and the rejection of imitation

introduction:
In our quest for a deeper understanding of the Holy Quran and to transcend traditional interpretations that may seem to conflict with its lofty objectives, an important methodological question arises: What is the approach the Quran itself guides us to in arriving at the truth? Is it to follow the majority? Or to imitate our forefathers and elders? Or is there another path that the Quranic text insistently emphasizes?

The Qur'an condemns following the unaware majority:
Contrary to what might be thought, the Holy Quran does not consider numerical superiority as evidence of correctness or truth. On the contrary, it explicitly warns in verses against following the majority if it is misguided or based on conjecture:**{And if you obey most of those on the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.}**(Al-An'am: 116). The Qur'an repeatedly mentions that most people do not know, do not believe, or are ungrateful. This confirms that truth is not necessarily shared by the majority, and that individual insight and the search for evidence are the foundation.

Repeated urging to use reason and contemplation:
In contrast, the Qur'an is replete with verses that urge human beings, individually and collectively, to utilize their greatest divine gift: reason. Phrases such as, "Do you not then reason?", "Do you not then reflect?", "Do they not then reflect?", "For a people who reason?", and "For a people who reflect." These repeated calls make reflection, reasoning, and contemplation not just an option, but a duty and an essential method for understanding religion, life, and the universe, and for attaining the certainty of faith. They are a call to liberate the mind from the shackles of ignorance and imitation.

Rejecting blind imitation:
Just as the Qur'an condemns following the deviant majority, it also strongly condemns blindly imitating fathers, ancestors, and notables simply because they preceded us or because this is how society was founded:**And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow what we found our fathers doing." Even though their fathers did not understand anything and were not guided?**(Al-Baqarah: 170). The Qur'an calls for following based on knowledge, insight, and evidence, not on fanaticism, habit, or familiarity.

Individual responsibility for understanding:
All of the above entails that**The responsibility for understanding religion and contemplating the Qur'an is primarily an individual responsibility.**A Muslim cannot entrust his understanding and faith to a sheikh, interpreter, or school of thought. Rather,

he is required to strive himself, using his mind, heart, and available research tools, to arrive at a conviction and understanding that reassures him and is consistent with the general principles of the Qur'an. This does not mean neglecting the efforts of scholars and benefiting from them, but rather it means not adopting them as rigid templates that are not open to discussion or review.

Conclusion: Towards a reflective and independent Muslim mind:
The Qur'anic approach is a method**Building a critical, reflective, independent mind**...who follows only the truth with its evidence, and is unafraid to revise heritage or contradict the majority if he is well-informed. This is a continuous call to liberate minds from all forms of intellectual guardianship and blind imitation, to return directly to the pure source of the Quran, and to contemplate it with an open mind and a sound heart, in order to arrive at an authentic and responsible understanding of God's religion and His eternal message.

16 Interpretation of verses from Surah Maryam and Surah Al-Kahf

16.1 Interpretation of the verses of Surah Maryam (Kaf Ha Ya Ain Sad)

1. Interpretation of the disconnected letters (Kaf Ha Ya Ain Sad):
   - **your:**Description, cognitive deduction, judgments and laws.
   - **H:**Ability, capacity, reference to the pronoun.
   - **Y:**Call, speech, purpose.
   - **A:**Sign (great, Arab, difficult).
   - **P.:**Wills, trust.
   - Kaf Ha Ya Ain Sad: It means that man must derive knowledge from the divine commandments.
2. Interpretation of "mention the mercy of your Lord":
   - **male:**The divine hadith abrogated in the books (the Qur'an is a reminder).
   - **mercy:**Communication and connection between God and man and between people themselves, the verses are mercy.
   - **Your Lord:**God is the nurturer, the one who takes care of everything, and also Gabriel.
3. Interpretation of "When he called upon his Lord":

- Club: meaning that the call is made secretly and in private
- Rabbah: It means Gabriel here because it contains a call.

1. Interpretation of "and the head turned white":
   - **ignite:**It is difficult and intense.
   - **Head:**Intellectual and mental construction.
   - **Sheba:**Difficulty in contemplating the verses and extracting the meaning.

2. Interpretation of “And I have never been, through my supplication to You, my Lord, unhappy”:
    - **With your prayers:**Preaching the message.
    - **Miserable**Deviation from the truth.
3. Interpretation of “And I feared my relatives after me”:
    - **The loyalists:**God Almighty.
    - **After:**Opinions and interpretations.
4. Interpretation of "and my wife was barren":
    - **My wife:**The ideas and knowledge he carries.
    - **Barren**Inability to deduce the correct meaning.
5. Interpretation of "So grant me from Yourself a protector":
    - **He said:**Giving
    - **For you:**Ideas, findings and analysis.
    - **Wali:**Correct thinking, book, deduction.
6. Interpretation of "He will inherit me and inherit from the family of Jacob":
    - **Exceptions:**Takes knowledge and science.
    - **Al Yaqoub:**Those who inherited knowledge (followers and students).
7. "O Zachariah, indeed We give you good tidings of a boy whose name will be John."
    - **Zachariah:**A title meaning the bearer of the banner of the call.
    - **We give you good news:**Evangelism with esoteric information.
    - **slave:**The book (Torah), esoteric science.
    - **Yahya:**The Torah, the meanings that revive the souls.
8. She said, "My Lord, how will I have a boy?"
    - **slave:**Esoteric science, book.
9. "I have reached an advanced age":
    - **Arrogance:**Maximum energy in thinking and knowledge.
    - **Atia:**Difficulty of issues, hesitation.

16.2 Interpretation of verses from Surat Al-Kahf

1. "And they found one of Our servants":
    - **Abda:**Gabriel, peace be upon him.
2. “We gave him mercy from Us and taught him knowledge from Us.”
    - **mercy:**Revelation.
    - **Note:**Innate knowledge, esoteric knowledge.
3. Moses said to him, “Shall I follow you so that you may teach me from what you have been taught of sound judgment?”

- **I follow you**The scientific method and process
- **Rashda**Divine knowledge

1. He said, "You will not be able to have patience with me."
    - **Patience:**Future science requires patience.
2. "So they set out until they met a boy and killed him."
    - **boy**Anonymous character, esoteric science.
    - **So he killed him:**Thought killing, changing ideas.
3. "And as for the wall, it belonged to two orphan boys in the city."

    - **The wall:**The divider between the apparent and the hidden (the heavenly book).
    - **Slaves:**Jesus and Mary, esoteric knowledge.
    - **Orphans:**There is no one to guide them to the correct knowledge.
    - **treasure:**Torah, esoteric science.

Conclusion

- **Koran:**It carries both esoteric and exoteric meanings, and requires contemplation to extract the correct meaning.
- **Disjointed letters:**It has special connotations and meanings.
- **Prophets:**They carry titles that indicate their qualities and deeds.
- **Innate knowledge:**It is the esoteric knowledge that comes from God.
- **Interpretation:**It is the deduction of the inner meaning of the verses.
- **The difference between knowledge and youth:**Knowledge is the apparent and the known, and ignorance is the hidden and the unknown.
- **The call**It is done secretly and in secret

17 Surah Al-Mulk: A Journey into the Inner Universe of the Qur'an - An Esoteric Reading Using the Methodology of Ihab Hariri

Introduction: From the Material Universe to the Kingdom of Meaning

Surah Al-Mulk has long been understood as a surah in which God's greatness and power are revealed in cosmic creation: the heavens and the earth, life and death, the stars and planets. But what if this surah, in its inner depth, speaks not so much of the material universe as of**The intellectual and spiritual universe of the Holy Quran itself?**

Researcher and thinker Ihab Hariri offers a bold esoteric reading, drawing on the original Quranic manuscripts and the linguistic roots of the words. He sees the surah as a guide to understanding the Quran as a divine "possession," a mechanism for testing minds, and a roadmap for ascending to the "heavens" of understanding. This reading transforms the surah from a descriptive text of the universe into**An interactive text describing the reader's journey with the Qur'an.**.

1. Death and Life: The Test of Contemplation and the Beginning of the Journey (Verses 1-2)

The journey begins with the challenge of direct understanding. God Almighty says:**He who created death and life**It raises a logical question: How can death be created when it is nothing?

According to this approach, “death” here is not physical annihilation, but rather**"moral murder" or "intellectual death"** It is the state of stillness and pause that God "created" in the text through mysterious words that force the reader to pause and reflect. This pause is a testing mechanism for the mind, a form of the "earthly hell" that a person experiences when they are veiled from the truth, stuck in a repetitive life of ignorance.

But**"Life" (originally: life)**It is not biological life, it is**"Reviving the meaning"**It is the light and understanding that the reader attains after passing through the "death" of ignorance. Just as in the story of Abraham and the bird, it is not a matter of bodily revival, but of reviving disparate concepts and linking them together to form a comprehensive cognitive system.

if, **To test you as to which of you is best in deed.**It is primarily an intellectual test, as to who will make the best effort to decode the Qur’an, leaving behind the inherited interpretations for God to revive with the light of understanding.

2. The Construction of Heaven: Layers of Understanding and the Balance of the Most Gracious (verse 3)

The third verse describes the cognitive structure of the Qur’an, not the physical universe.

- **He who created seven heavens in layers.**The Qur'an is a complete and comprehensive cognitive structure (the meaning of "seven"), composed of layers of understanding and awareness (heavens of transcendence) to which the reader ascends. These "heavens" represent the horizon of the soul and the source of guidance, and ascending to them requires the "sultan" of knowledge. The structure is balanced and consistent (in order).
- **You do not see any deficiency in the creation of the Most Merciful.**In this Quranic structure, you will not find any confusion or discrepancy (discrepancy). Verses that appear harsh or hurtful (Saba' al-Sab', meaning predatory) are matched by merciful verses that balance them in a well-defined system. There is no contradiction in the creation of the Most Merciful.

3. The Journey of Sight: Between Humility and Certainty (Verse 4)

- **So look again; do you see any flaw?**This is a clear call for reflection. Look at this text with your mind. Do you see any flaws or inconsistencies?
- **Then return your sight twice; your sight will return to you humbled and exhausted.**After repeated examination (both externally and internally), your mind will return, admitting its weakness (khāsiyya) before the greatness of the text, and sad and regretful (ḥasīr) over its previous suspicion of errors. This humility and submission to the truth (ḥawn) is a prerequisite for opening the gates of heaven and is what grants man the "authority" of true knowledge.

4. The lowest heaven: the trap of literalism and the trap of demons (verse 5)

Here the Surah reveals the trap that falls into those who refuse to contemplate:

- **And We have certainly adorned the nearest heaven with a lamp.**"The lowest heaven" is the lowest, most superficial level of understanding the Quran. This superficial reading is embellished with "aggressive" meanings (b-m-s-b-h-a ...
- **And We made them missiles to drive away the devils.**These violent literal meanings are “stoning by suspicion” (rujuman), that is, a trial to catch “devils among mankind and jinn” (rebellious souls). These people will cling to the literal interpretation to justify their evil deeds, and thus they will be exposed. “Hamstering the camel,” “killing the boy,” or “stoning the dissenters” here become symbolic actions of**"Killing meaning", "Harming understanding", and "Stoning the mind with accusations"** It is practiced by those who reject guidance.

5. Hell, and an evil destination: the reward of disbelief, by contemplation (verse 6)

The last verse in this passage describes the consequences of those who reject this intellectual journey:

- (And for those who disbelieve in their Lord): “disbelieved” means they covered up the duty of correcting (their) intellectual concerns (theirs) through contemplation.
- **The torment of Hell**Their reward is**Blocking and prohibition (punishment)**About the truth, and staying in a state of**Superficial argument and intellectual gossip (gossip side)**This is the “worldly hell” in which man lives, in anxiety, distress, and deprivation of the light of guidance.
- **(And what an evil destination!) (Origin: wabis)**What a**Diligence and effort (and that's it)**Bad, as their effort is wasted in futile arguments instead of rising to the heavens of understanding.

Conclusion: The Qur’an as a Mirror of the Mind

Through this esoteric reading, Surat Al-Mulk transforms from a cosmic surah into a psychological and intellectual surah. It reveals that the Quran is a mirror that reflects the state of its reader: whoever comes to it with an arrogant mind and a rebellious heart, will see in it only violence, murder, and outward appearances that justify their whims, and will live in the "hell" of argument and confusion. As for whoever comes to it with a humble heart and a reflective mind, the "gates of heaven" will open for them, they will ascend in the degrees of understanding, and taste the "paradise" of tranquility and certainty.

It is a radical call to rediscover the Qur’an, not as a book to be read, but as an experience to be lived, and as an endless journey of transcendence in the kingdom of meaning.

18 Singing and Music Between the Jurisprudence of Prohibition and the Jurisprudence of Life: A Renewed Reading of a Controversial Issue

Introduction: A Renewed Issue and a Comprehensive View

The issue of singing and music, also known as "tarab," remains one of the most controversial issues in Islamic thought. Rulings on the subject have ranged from absolute prohibition to conditional permissibility, with each group relying on texts and understandings that have shaped its vision. However, amid the complexities of contemporary life and its increasing pressures, the need to re-examine this issue emerges. This need not arises from a desire for leniency or the dilution of established principles, but rather from a perspective of understanding reality and understanding the higher objectives of Islamic law, which was designed to bring happiness, not misery, and to refine human nature, not to conflict with it.

This article seeks to present a vision that views committed singing as a necessary outlet for the upright person, and a means to help him continue his journey in life, using the methodology of intellectual "chanting" of texts, i.e. reading them as a complete unit, not as separate parts.

1. The traditional concept and its foundations: A look at the jurisprudence of prohibition

For centuries, many scholars and modernists have held the view that singing and musical instruments are forbidden or strongly disliked. This view, which represents the traditional understanding, is based on strong evidence, in the view of its proponents, most notably:

- **Interpretation of "idle talk":** A number of companions, headed by Abdullah bin Masoud, may God be pleased with him, interpreted the Almighty's saying: **And among the people is he who buys the amusement of speech to mislead [someone] from the way of Allah.** It is "singing." They saw it as a distraction for the heart, which breeds hypocrisy just as water breeds plants.
- **Hadith of musical instruments:** It is the hadith narrated by Al-Bukhari in which the Prophet, may God bless him and grant him peace, says: **"There will be people from my nation who will consider adultery, silk, alcohol, and musical instruments permissible."** They considered that mentioning musical instruments in the context of absolute prohibitions (adultery and alcohol) is conclusive evidence of their prohibition.
- **Blocking the means:** Those who forbade it saw that singing, even if it was permissible in principle, was often associated with reprehensible acts and gatherings of immorality, and led to the heart being attached to this world and neglecting the afterlife. Therefore, it was wise to forbid it to prevent the means.

Imam al-Shafi'i expressed this position by saying, "Singing is reprehensible and resembles falsehood. Whoever indulges in it excessively is a fool whose testimony is

rejected." This view, with all its evidence, must be respected and understood within its context, which aims to protect society from moral decadence.

2. A different methodological reading: from “chanting” to understanding the text

The problem with limiting oneself to the above view is that it can sometimes stem from a partial view of the texts, similar to someone who sees a piece of a puzzle and judges the whole picture. This is where the role of "recitation" comes in as an intellectual methodology, which means:**Collect all texts related to the topic and study them as a single, coherent unit.**To reach a comprehensive judgment.

By applying this approach, we find that:

- **The verse “idle talk” is restricted to the purpose:**The verse does not condemn “idle talk” in general, but rather restricts it to a clear reason and purpose:**“To mislead from the way of Allah without knowledge and to take it in ridicule.”**The punishment is not just for entertainment, but for using it to mislead and mock God's religion. Singing that does not carry this malicious intent is not necessarily included in the verse's warning.
- **The hadith about musical instruments is not the only text:**In contrast to the hadith on musical instruments, there are other authentic texts that open the door to permissible entertainment. These include the Prophet's (peace and blessings be upon him) approval of the two slave girls who sang in his house on Eid, and his statement to Abu Bakr:**Leave them, Abu Bakr, for these are days of celebration.**. ...

As Imam Ibn Hazm al-Zahiri, a noted authority on textual evidence, said: “There is no [valid, explicit] text prohibiting it.” The approach of “intellectual recitation” calls us to balance texts and understand that Islam balances seriousness with humor, worship with recreation.

3. Singing as an innate necessity and an outlet for the upright person

Here we arrive at the essence of the vision that views lawful singing as a necessity. God Almighty did not create within us an innate inclination toward beautiful voices and beauty in order to imprison or suppress them, but rather to refine and guide them. An upright person, who strives diligently in life to fulfill his religious and worldly duties, is exposed to tremendous pressures that drain his psychological and spiritual energy.

Here comes the role of committed art and clean singing, as a legitimate "respiratory outlet" and a station for refueling emotionally and psychologically. It is not an end in itself, but rather a means to restore balance and renew energy to continue on the path to God. The soul grows tired, just as bodies grow tired, and restoring it with what is permissible enables it to fulfill its duties.

This understanding is not far from the spirit of Islamic law, which states that things are permissible unless there is a clear text prohibiting them. Singing that adheres to Islamic guidelines is among the good things that believers can use to help them through the arduous journey.

Conclusion: Towards a Jurisprudence of Balance and Priorities

The transition from a jurisprudence that focuses on absolute prohibition and prohibition to a jurisprudence that balances texts and takes into account the objectives of Sharia and the human condition is a necessary transition. The ruling on the issue of singing is not absolute “halal” or absolute “haram,” but rather a detailed ruling whose criterion is**Intention, content, and outcome**.

Singing is permissible and good when:

1. **The content is clean:**It does not call for obscenity or immorality.
2. **The performance is disciplined:**It is not associated with gatherings of immorality and debauchery.
3. **The effect is positive:**It does not distract from religious or worldly duties, but rather sharpens the spirit and soothes the soul.

The true balance remains the heart of the believer who is consulted, and the matter revolves around intention and outcome. Whoever adopts singing as a permissible means of entertainment to strengthen themselves in obeying God and facing life has attained a profound understanding of the spirit of Islam, which seeks for humanity to live a balanced, strong, and happy life.

God is Most High and All-Knowing.

19May God help us and our soldiers

First: Concerning contemplation, revelation, and prophecy:

- **Contemplation is the key to deep understanding:**As I mentioned, contemplation is neither revelation nor prophecy, but rather the means God has given us to understand His Book. It is an interactive process between the mind and heart with the Quranic text, aiming to extract meanings and guidance that inspire our lives and lead us to God. Contemplation is not merely a superficial reading, but rather a deep dive into the text to uncover its treasures.
- **The legal limits of contemplation are necessary:**It is very important to emphasize that contemplation must be conducted within the established legal frameworks. That is, it must be based on an understanding of the rules of the Arabic language derived from the Book of God, the original manuscripts of the Quran, and the contemplation of ancient and modern scholars.
- **Contemplation is a collective and individual responsibility:**Contemplation is not limited to a specific group of scholars; rather, it is the responsibility of every Muslim man and woman. Each individual is required to contemplate the Qur'an to the best of their ability and understanding. At the same time, we must benefit from the knowledge of past and contemporary scholars and commentators to guide our contemplation and correct our understanding.

Second: Regarding God’s support in battles and in life in general:

- **God's help is not limited to battles:**It's true that the topic focused on God's support during battles, and this is a very important aspect, but God's support is much broader and more comprehensive than that. God's support surrounds us at every moment of our lives, in ease and hardship, in health and sickness, in wealth and poverty. Guidance itself is one of the greatest forms of support, while success in deeds, tranquility in the heart, and relief after hardship are all forms of divine support.
- **The conditions for God’s support go beyond material causes:**You correctly stated that God's help does not come to the inactive. Taking material means is necessary, but more important are spiritual and moral means. Belief in God and trust in Him, reliance on Him, sincerity and sincerity of intention, piety and righteous deeds—these are the true conditions for attracting God's help. Material means are merely tools, while true power comes from God alone.
- **God's help is manifested in many forms:**You did a good job of mentioning the various forms of divine support, from guidance and peace of mind to angels, wind, and terror in the hearts of enemies. God's support is not limited to what we see and feel; it may also take on hidden forms that we are unaware of, but whose effects are evident in our lives.

Third: On the concept of soldiers in the Qur’an and for those who ponder it:

- **Soldiers in the Qur’an is a broad concept:**The concept of soldiers in the Quran is not limited to soldiers in the military sense. It includes everything God has subjugated to aid His religion and His saints. Angels are soldiers, the wind is an army, fear and terror in the hearts of enemies are soldiers, and even events and circumstances can be soldiers of God. Those who contemplate the Quran, call people to God, scholars who practice righteousness, and reformers on earth can all be considered soldiers of God in the battle between truth and falsehood, in spreading goodness and combating evil.
- **Contemplatives are soldiers in the intellectual and spiritual battle:**In our time, the battle is not only military, but also intellectual, cultural, and spiritual. Those who contemplate the Quran play the role of soldiers in this battle, by spreading Quranic awareness, correcting misconceptions, confronting doubts and deviant ideas, and building a Quranic-conscious and enlightened generation.
- **Mocking contemplatives is not new:**As I mentioned, mockery of those who reflect and advocate for the truth is nothing new. Prophets and messengers faced the same mockery and resistance. This is evidence that the path of truth is not paved with roses, but it is worth the effort and effort. What matters is steadfastness in adhering to the truth and sincerity in action to God.

Fourth: On the renewal of understanding the Qur’an and the subjugation of the universe:

- **The Qur’an is renewed with the renewal of the ages:**The Quran is the eternal Book of God, valid for all times and places. Every age discovers in the Quran new meanings

and guidance that suit its challenges and circumstances. This renewal is not a distortion of the text, but rather the unveiling of the Quran's endless treasures. Constant contemplation is what unlocks these treasures for us and makes the Quran alive and effective in our lives.

Harnessing the universe is a great sign: Your mention of Surah Ar-Rahman and the subjugation of the universe is entirely appropriate. The subjugation of the universe to humanity is a great sign of God's greatness and mercy. Contemplating these blessings motivates us to thank God, appreciate His blessings, and use them in obedience and to please Him.

20 Delegations from Heaven: How God Speaks to Us in Our Time, and What Does the Resurrection of Christ Mean Today?

Introduction: Beyond Sound and Letter

In a world awash with information and noise, there remains an eternal question whispering in the depths of every truth-seeker: If God exists, how does He communicate with us today? Has "revelation" fallen silent with the passing of the last of the prophets, or does the language of heaven still resonate throughout the universe for those with attentive ears?

The traditional answer, which confines the “word of God” to sacred books and voices heard by prophets in the past, despite their importance, can leave us feeling spiritually orphaned, as if we live in a world abandoned by its Creator. But what if the “word of God” is not a historical event, but an ongoing process? And what if the prophets, or those we call them here**"Delegations from Heaven"** They are not just historical figures, but rather living archetypes and “educational courses” whose echoes still resonate in us and with us?

This article is an invitation to delve into the "occult"—not the supernatural, but the hidden meanings that elude a literal reading. It is a metaphysical revelation that reveals how God speaks to us now, and how the story of Christ and Mary, in particular, is a roadmap for this spiritual experience.

"Heavenly Delegations": Divine Programs, Not Just People

To understand God's language, we must first free the concept of "prophecy" from its narrow historical framework. Adam, Noah, Abraham, Moses, and Christ are not just men who lived and whose lives have ended. They are**"Delegations from Heaven"**Each one of

them represents a state of consciousness, or a spiritual program that a person can activate in his life:

- **Ibrahim:**It is a program for destroying intellectual idols and searching for the absolute.
- **Musa:**It is a program to confront "magicians" (cognitive falsehood) and receive the truth directly.
- **Jesus:**It is a program of "revival," the ability to clear the land of intellectual death and establish consciousness anew.

These “delegations” are not “children” of God in the literal sense, but rather they are**"Honored servants"**...people who "realized" the truth and "blended with the spiritual form" of their message, becoming its embodiment. They continue to "speak to us" not with their voices, but with the symbols of their stories, which invite us to follow in their footsteps.

The Virgin Mary: The Archetype of Revolution and the Reception of the Word

Before the Messiah could be born as a revival program, there had to be an environment ready to receive him. This environment is**"Mariam"**She is not just a silent saint, but a symbol of every human soul (man or woman) who decides to revolt against stagnation.

1. **Detachment from heritage:**Her journey begins with**She withdrew from her family to an eastern place.**It is a courageous decision to abandon old ideas and move towards the “sunrise” of new knowledge.
2. **Intellectual fortress:** then **She took a veil to hide from them.**It is not a physical veil, but an intellectual isolation that protects her nascent spiritual project from the noise of the old world.
3. **Intellectual insemination (virgin birth):**In this state of intellectual “virginity,” the soul becomes ready to receive**Our soul**(Revelation and inspiration). It is the birth of a new consciousness from the womb of a soul purified of inherited traditions.

Mary is the first lesson in how to "hear" the Word of God: you cannot receive new truth while still clinging completely to the old. You must create within yourself a "sacred void" in which the Word can be born.

Christ: A Daily Resurrection in the "Winter" of Ignorance

From the womb of this Marian revolution, is born**"Jesus"**He is not just a prophet born in winter, but a symbol of every divine truth born in**"Winter of Ignorance"**And the intellectual stagnation that afflicts humanity. Christ is**"word"**God who came to:

- **Surveying the company's lands:**That is, it erases the misconceptions that are taken as gods other than God.
- **Raise the dead:**Not in the physical sense, but by freeing minds and hearts from the “death” of ignorance and blind imitation.
- **People spoke in the cradle:**Not a cradle for children, but a new “cradle of knowledge,” offering guidance to every researcher.

permission, **"The Resurrection of Christ"**It is not a historical event that happened once and is over. It is**Daily Resurrection**Available to each one of us. Whenever we are freed from a dead idea and embrace a new awareness, we celebrate our own "Feast of Resurrection." Whenever truth triumphs within us over falsehood, "Christ has risen" within us once again.

How does God speak to us now?

If the story of Christ and Mary is the roadmap, then the “Word of God” speaks to us today through:

- **Arabic tongue, not Arabic language:**The truth does not reside in the grammar rules that were laid down centuries later (the language), but in the spiritual “tongue” of the Qur’an, the inner code that reveals itself to thinking minds.
- **The universe is an open book:**The laws of physics, the cycle of life and death, the beauty of nature... all of these are speaking "verses" to those who contemplate.
- **Transformational experiences:**Every new scientific discovery, every moment of artistic inspiration, every profound spiritual insight, is a divine “word” descending upon a willing heart.

Conclusion: Be the next delegation

The call of the "heavenly delegations" still stands. It is a call to be "Mary" in your courage to abandon the old, "Moses" in your boldness to confront falsehood, and "Abraham" in your insistence on seeking the truth. Most importantly, it is a call to revive "Christ" within you, so that you yourself may be a force of revival in your surroundings.

"The Word of God" is not absent, but rather we may be deaf. The true unseen is not in other worlds, but in the profound meanings awaiting those who lift the veil from their insight to discover them. Are you ready to hear what many do not know?

21 Divorce in the Qur’an: From a Hasty Word to an Organized Institutional Process

A radical re-reading of the concept and purpose

Introduction: The Gap Between Heritage and the Qur’an

Divorce is one of the most complex and sensitive social issues, with profound implications for individuals and Muslim societies. Over the centuries, it has been entrenched in the collective consciousness and traditional Islamic jurisprudence.**An understanding of divorce that reduces it to a hasty word, a fleeting, angry expression that ends a covenant that the Qur’an describes as “solid.”**. **In this traditional understanding, divorce is often viewed as an event that occurs once a man pronounces**

the word “talaq” once or twice, with the belief that the third (verbal) divorce renders the woman irrevocably divorced and not permissible for her first husband until she marries another man and he consummates the marriage with her, which has given rise to the controversial practice of “muhallil.”This understanding, which has become the cornerstone of personal status laws in many countries, has produced a system of countless social tragedies: family relationships collapse in a moment of recklessness, children are scattered and raised in unstable environments as a result of a poorly considered decision, and women's dignity is violated by what is known as "muhalal," which is essentially a distortion of the most sublime bond.

But is this the divorce that the Qur’an intended for believing societies that seek justice and mercy?**Is it possible that ending the holiest human bond, marriage, is easier and faster than dissolving a simple business partnership that requires complex legal procedures?**This stark contrast between the greatness of marriage and the ease of ending it raises fundamental questions about the prevailing understanding.

This article comes to present**A different and radical vision**It is a corrective revolution against the inherited understanding. This vision is inspired by contemporary readings dating back to**The Qur'anic text directly**Armed with precise linguistic and methodological tools that enable us to discover new dimensions in divine discourse, this vision proposes that**Divorce in the Qur’an is not just another problem, but rather, in essence, a divine solution to an existing problem. It is not a fleeting statement thrown around carelessly, but rather an organized, institutionalized process governed by clear controls. It is not merely a countable number of divorces, but rather a specific method and procedure that guarantees the rights of both parties and preserves their dignity in the most minute details of separation.**.

1. Debunking the Myth: Why the Current Concept Can't Be True?

Before embarking on building the authentic Qur’anic concept of divorce, it is necessary to**Demolishing flimsy foundations**On which the traditional understanding is based. Several logical and intuitive arguments, drawn from the context and objectives of the Qur’an, are sufficient to shake this understanding and reveal its shortcomings:

- **The sanctity and greatness of the “solemn covenant”:**God Almighty described the marriage contract as a "solemn covenant" in Surah An-Nisa (verse 21). This powerful description is only used in the Quran in very significant contexts, such as the covenant God took from the prophets. Is it conceivable that this sacred and profound covenant, with all its spiritual and social connotations, could be dissolved simply by uttering the word "talaq" (divorce) in less than a second, without any formalities or witnesses?**Common sense and the objectives of Sharia categorically reject this.**This contradiction clearly indicates a flaw in the traditional understanding.
- **The depth and privacy of the marital relationship:**The Qur’an describes the marital relationship as going beyond a mere contract to a state of complete integration: “And some of you have already gone in unto others” (An-Nisa’: 21). This unique

Qur’anic expression refers to…**Maximum exposure, trust, privacy, and existential sharing.**Ending this profound relationship, in which souls, bodies, and responsibilities intertwine, cannot be done by a hasty, individual decision stemming from a moment of anger or recklessness. Divorce must be the result of a deep, thoughtful process and structured procedures.

- **Procedural discrepancy between start and finish:**A marriage contract (nikah) requires steps and ceremonies, publicity, witnesses, and significant financial and psychological preparations from both parties. How can ending this contract, with all the resulting dismantling of a family and the future of children, be so much easier than starting it?**It violates all sound procedural and legal logic that recognizes the importance of any fateful decision.**Intuition dictates that the termination process should be at least as complex as the initiation process, if not more so due to its sensitivity.
- **Divorce as a way out, not a trap:**The divorce we are witnessing today, which produces all these social and psychological problems, is the product of a completely misunderstanding that has transformed it from a divine “solution” to an existing relationship problem into a “problem” in itself, adding to the burden of society.**Quranic divorce, with its rules and stages, is a safe and orderly way out of a relationship that has become unlivable and has become a source of harm and discord, not a trap into which families are thrown.**

2. “Divorce twice”: a description of the process, not a count of the divorces.

The cornerstone of the new understanding of divorce, which constitutes a true intellectual revolution, lies in**A careful analysis of the pivotal verse**: “Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment.” (Al-Baqarah: 229). The traditional understanding treats “twice” as two “divorcees” in number, after which the man has the right to take her back, and then the third divorce is the major final divorce. However, this reading overlooks**The linguistic precision of the Holy Quran**The divine text did not say “divorce twice” or “two divorces,” but rather used the word “once.”

The word "time" in the Quranic language often refers not to an abstract number or a single word, but rather to a "complete cycle of events" with a beginning, a process, details, and an end. It describes how an action occurs, not just its quantity. Let's look at examples from the Quran to deepen this understanding:

- **In the story of the creation of man:**And you have certainly come to Us individually, just as We created you the first time.**time**(Al-An'am: 94). Here, “the first time” refers not only to the first moment of creation, but to the entire first cycle of life from formation to death, including its stages and details.
- **In the story of Moses, peace be upon him:**And We have certainly bestowed a great favor upon you **once again**(Ta-Ha: 37). The Qur’anic context makes it clear that Moses’ life was divided into two complete and integrated life cycles (from birth to

Madyan, and from receiving revelation to the end of the message), and each complete cycle of events was called a "time."

- **In the prophetic repentance:**When the Prophet ﷺ mentioned that he sought forgiveness from God "one hundred times" a day, it is inconceivable that he would repeat 100 consecutive phrases in a matter of minutes. Rather, he would engage in 100 complete instances of presence and seeking forgiveness. Each instance might take time and involve thousands of words of remembrance, supplication, and contemplation, but it all counts as one "time" in the overall context.
- **In describing the gathering/resurrection:**Allah the Almighty says: "And the matter of the Hour will not come except as the blink of an eye, or even nearer. Indeed, Allah is over all things competent." (An-Nahl: 77) In another context, He says: "And they say, 'When we are bones and crumbs, will we then be resurrected as a new creation?' Say, 'Be you stones or iron or some creation of that which is greater within your breasts.' And they will say, 'Who will bring us back?' Say, ' He who created you**First time**"And they will shake their heads at you and say, 'When will it be?' Say, 'Perhaps it will be soon.'" (Al-Isra': 49-51). Here, "the first time" refers to the initial process of creation with all its details and developments, not just a primal moment, reinforcing the idea of "the first time" as a complete cycle.

Applying this nuanced understanding of the language to the verse on divorce changes everything. "Divorce is twice" does not mean that a man has two "divorces" that he shoots like arrows. Rather, it means: "Divorce is completed through a complete procedural process, and this process can only be repeated twice." This linguistic understanding fundamentally undermines the notion that divorce occurs simply by uttering the word "I divorce you." The word may be a declaration of intent or a desire to begin the process, but it is not the entire process. Divorce is only counted "once" when all of its procedural steps are completed.

So, what are the steps of this comprehensive process that the Qur'an calls "once"?

- **Step 1: Resorting to the judicial authority (institution):**Divorce in the Quranic system is not a private matter that takes place in closed bedrooms or in a moment of fleeting anger. The address in the verse, "O Prophet, when you divorce women…" (At-Talaq: 1), is clearly directed.**To the executive and judicial authority represented by the "Prophet"**As a symbol of the state or the organizing institution. This means that the first procedural step in the divorce process is for the individual wishing to separate to submit their request to**An authorized official body (court, judge, or family arbitration committee)**This request is merely a declaration of intent and desire for divorce, not a final or de facto divorce once it is pronounced. This procedure protects both parties from haste and places the relationship under institutional supervision, providing an opportunity for rational intervention before it is too late.
- **Step Two: The Iddah Period (Cooling Off and Mandatory Review Period):**Once the request is officially filed, the mandatory "iddah" period begins. The prevailing understanding is that the iddah period is limited to "cleaning the womb," but its

function, from the Quranic perspective, is much deeper and more comprehensive. It is**Carefully designed cooling-off period**It aims to achieve several vital objectives:

- **Giving both parties a real opportunity to review their decision**Away from the emotions of a moment of anger or disagreement, and open the door to constructive dialogue.
- **Allowing room for family reformers and the judiciary to intervene**To attempt serious reform and reconciliation, and perhaps resort to "two arbitrators" from their families, as other verses indicate (An-Nisa': 35).
- **Preparing women psychologically and physically**To adapt to a new life and avoid the sudden shocks of separation, which enables her to make sound future decisions.
- **Preserving financial and living rights**During this period, the couple are still considered married, and maintenance and housing remain the husband's duties, with controls to prevent injustice or harm to the wife.

- Step 3: Completion or cancellation of the "time" (critical decisions before the authority):
    - **Reply (cancel the transaction):**It is the right to return to full marital life during the waiting period. If the "return" occurs (with the wife's consent and mutual desire, except in the case of pregnancy, in which case the husband has the right to review the divorce because he is more aware of the ownership of the offspring), the divorce suit is completely annulled as if it had never existed.**"One" divorce is not counted at all.**This highlights that the goal of the process is to reform and bring people together wherever possible, not to divide them.
    - Keeping with kindness or releasing with kindness (Completion of the process): If the entire waiting period has passed without a "response" from both spouses, only then is the first "time" of the divorce completed. The couple then has two options, which must be completed in front of the authorities and with witnesses, to ensure rights and publicity:
        - **Holding on to a favor:**It is not just an automatic "review" that restores the situation to what it was, but rather it is**New marriage contract**It requires new consent from both parties, a new dowry, and a new declaration of marriage, as if they were starting a completely new married life, with all the maturity and re-evaluation of the relationship that this entails.
        - **Good discharge:**And he is**End the relationship completely and permanently**Giving women all their material and moral rights stipulated by Sharia, without injustice, procrastination, or harm, and in a way that guarantees them a dignified beginning.

With this deep and organized understanding,**Divorce of an angry, drunk, or joking person, and divorce suspended on a condition, is completely dissolved.**Because neither anger nor drunkenness lasts throughout the legally prescribed waiting period, which may

extend for months, and the intention to divorce can only be implemented through strict judicial and institutional stages that guarantee rights and protect families.

3. “Three Menstrual Periods”: Multiple Purposes and a Precise System

How does the waiting period mentioned in the Quran end? God Almighty says: “Divorced women shall wait, concerning themselves, three menstrual periods” (Al-Baqarah: 228). The traditional understanding has limited “menstrual periods” to menstruation or purity, which has led to numerous jurisprudential disputes. However, the true purposes of waiting are much broader than just the biological aspect and include:

- **Opportunity for review and reconciliation:**This is the highest and most important goal, which is to allow a sufficient period of time for the causes of disagreement to disappear, and to make room for wisdom and reform interventions.
- **Make sure you are not pregnant:**This is a primary goal to preserve lineages and prevent confusion, and to ensure that each party begins a new life with clarity.
- **Psychological and social preparation:**During this period, the woman is given the opportunity to adapt to the new situation, accept the separation, and prepare for the post-divorce phase, whether by remarrying or becoming independent.
- **Preserving financial and living rights:**During the waiting period, the husband remains responsible for providing maintenance and housing, providing the woman with financial and social protection during this transitional period.

The Holy Qur’an, in its perfect legislation, details the waiting period to suit each woman’s situation with extreme precision, which proves that the waiting period is a comprehensive system and not merely a calculation of days or menstrual periods:

- **For menstruating women:**Her waiting period is three menstrual cycles. This is a clear biological sign indicating that the uterus is clean.
- **For the woman who has despaired of menstruation or who has not menstruated (the young girl):**Her waiting period is three months. This ensures a sufficient grace period even for those who do not exhibit obvious biological signs of menstruation.
- **For pregnant women:**Her waiting period and waiting period extend until childbirth: “For those who are pregnant, their term is until they give birth” (At-Talaq: 4). Here, the wisdom of the law is evident. If the pregnancy is long, the period of grace and protection is extended. If it is short (such as if she gives birth a day after the divorce, for example), the period of intercourse ends with childbirth. This emphasizes that the goal is not only to cleanse the womb, but also to provide sufficient time for reconsideration.
- **For a woman whose husband has died:**Her waiting period is four months and ten days: “And those of you who die and leave wives behind them, they shall wait concerning themselves four months and ten days” (Al-Baqarah: 234). These verses, in their Qur’anic context, do not speak of inevitable death in its absolute sense, but rather of absence and cessation (due to the context of “yadhroon,” which means to

leave or disappear). This situation can be understood as a special type of divorce in absentia for a woman who has lost her husband and does not know his fate, which provides her with a legal way out after a reasonable waiting period. This precise detail demonstrates that the waiting period is a comprehensive system that takes into account all circumstances and aims to achieve justice, preserve rights, and uphold the lofty objectives of legislation.

4. Solving the “Analyst” Dilemma: The End of Insult and the Beginning of Dignity

Perhaps the most humiliating and embarrassing practice that has been produced by the misunderstanding of divorce is what is known as “muhallil marriage,” which many consider…**"legalized adultery" or "legalized prostitution"**This hideous practice is an inevitable and direct result of the misunderstanding of divorce as “three consecutive and quick divorces,” which a man can utter at his wife and then regret. But when we return to the procedural and profound Quranic understanding, **The idea of the analyst collapses from its foundation and becomes meaningless, and is even condemned by Islamic law and its purpose.**

The noble verse says: “But if he divorces her, then she is not lawful to him afterward until she marries another husband” (Al-Baqarah: 230). Under a procedural understanding of divorce, the meaning changes completely and becomes more consistent with justice and human dignity:

- **Exhausting all opportunities for reform:**This verse does not come after three angry words in a row. Rather, it comes after**Two full divorces completed**Each of these two divorces took months of legal proceedings before the authorities, a carefully considered legal waiting period, serious attempts at reconciliation, and multiple opportunities to "reply" and "retain." Reaching the "third divorce" (i.e., initiating and completing the process for the third time) means that the couple have exhausted all opportunities for reconciliation and have reached a complete and mutual conviction that it is impossible to continue their married life together after numerous and separate attempts.
- **The Great Separation is a logical and final result:**After two serious and separate attempts to rebuild the relationship have failed, a final and irrevocable breakup becomes the natural and logical outcome. There is nothing left to repair in this particular relationship; it is clinically dead.
- "Until she marries another husband" is not a punishment or a trick, but rather a description of a new reality: The condition here is not a trick for a quick comeback or a harsh punishment for the man. It simply describes the new reality: the woman is now completely free, and her relationship with her first husband is irretrievably ended. It is her natural and legal right to start a completely new life, and to establish a real and sincere marital relationship (a true marriage based on affection, compassion, and stability) with another person.

- **Possibility of returning as a completely new beginning:**If fate wills it and this second marital relationship ends (also through a procedural divorce or death), only then does the woman become free again and unbound. In this case, she may return to her first husband if they both agree and consent to this, not as a ploy to escape the dilemma of the muhallil, but rather as a completely new beginning, as they are now two different people who have gone through experiences that have changed their lives and their outlook on the relationship, potentially opening a new page built on maturity and learning.

There is a deeper and more radical symbolic interpretation. He believes that the discourse in the noble verse, "But if he divorces her, then she is not lawful to him afterward until she marries another husband," is directed at institutions and not necessarily at individuals in all its aspects. An employee who is permanently dismissed from his organization (after being given two chances to return or reform) cannot return to it again until he proves his worthiness of success, integration, and effectiveness in another competing or different organization, "until he marries another husband." If he proves his competence there, only then can the original organization accept his return if it deems it in his best interest.**Both interpretations, whether procedural or symbolic and institutional, fundamentally undermine the idea of the "analyst," which is degrading to human dignity and religion, and restore legislation to its lofty status.**

5. Quranic Divorce: Towards a Revolution in Family Legislation and Community Protection

This profound understanding of divorce is not limited to being merely a new reading of the Qur'anic text, but rather it is**A roadmap for radical reform of personal status laws**Currently in effect in many Islamic countries. If this institutional and procedural understanding of divorce is adopted, it will profoundly transform the reality of families and societies, eliminating many of the social tragedies caused by the traditional understanding.

- Eliminating contemporary divorce problems:
    - **Goodbye to divorce due to anger, drunkenness, and joking:**The dilemma that blights the lives of individuals and communities will become a thing of the past. The requirement to resort to judicial authority and the mandatory waiting period are entirely sufficient to prevent divorce from occurring in moments of unconsciousness or haste. This system restores rationality to its central role and ensures that the decision to divorce is based on full awareness and understanding.
    - **End the "analyst" phenomenon once and for all:**This practice, which is a disgrace to traditional jurisprudence and an affront to women's dignity, becomes meaningless within this Quranic framework. The system ensures that the major separation is a natural consequence of exhausting all

opportunities for reconciliation, and that any resumption of the relationship is based on genuine desire and new maturity, not merely a disgraceful ploy.
    - **Transforming divorce from chaos to a respectable legal proceeding:**Divorce is no longer a random individual act, but rather a deliberate and organized choice subject to judicial oversight. This would significantly reduce random and hasty divorces and increase the chances of reconciliation and reconciliation before it's too late.
- Profound positive repercussions for women and families:
    - **Protecting women and promoting their dignity:**This Quranic system guarantees women their full rights during the divorce process and prevents any potential abuse by the husband. It provides them with a period of protection, maintenance, and housing, enabling them to contemplate their future with dignity and independence.
    - **Reducing the divorce rate and its negative consequences:**Since divorce will become a complex process that requires stages and thought, this will significantly reduce the number of divorces that fall under the category of "emotional divorce" or "mental adolescent divorce," and will give the family a greater opportunity to maintain its integrity and stability.
    - **The role of the judiciary and family reform centers:**The judiciary and family mediation institutions will play a pivotal role in implementing this system. They will transform from mere divorce notaries to truly effective agents of reform and protection, providing advice, counseling, and arbitration.
    - **Protecting children's future:**A well-organized and thoughtful divorce process significantly reduces the psychological trauma for children and enables parents to better and more responsibly consider their future and needs, free from the turmoil of negative emotions.
- Challenges of applying this understanding and proposals for change:
    - **Resistance to change:**There is no doubt that any radical change to established concepts faces intense resistance from traditional jurisprudence and societies that have been accustomed to a particular understanding for decades. It takes significant effort to bring about this intellectual shift.
    - **The need for a comprehensive review of personal status laws:**Muslim countries must undertake a comprehensive review of their current personal status laws, completely rewriting them based on this authentic Quranic understanding, while developing judicial mechanisms that are appropriate to the institutional nature of divorce.
    - **Community education:**Awareness campaigns and spreading awareness of this new Quranic understanding among the general public are essential to changing the prevailing culture around divorce and correcting misconceptions.
    - **The role of religious and academic institutions:**Al-Azhar Al-Sharif and leading universities, religious institutions, and academic institutions must embrace this thought, research and develop it, and organize conferences and seminars to consolidate and disseminate it widely.

Conclusion: Towards a Fair and Modern Understanding of the Qur’an

Rereading the verses of divorce through**A precise linguistic and procedural approach, with a deep understanding of the objectives of Sharia,**The Quranic text is freed from the shackles of hasty and superficial literal understanding. This vision presents the Quran as a comprehensive, just, merciful, and organized legislative system that aims to build a sound society and preserve human dignity:

- Divorce is not just a word thrown around, but rather an organized institutional process that only takes place through an official body (the judiciary) and with clear stages.
- **The waiting period is not just a matter of waiting for days, but rather a vital opportunity.**For retreat and reconciliation, for psychological and social preparation, and to preserve rights during a transitional period.
- The numbers in the verses of the Qur’an describe the methods, procedures, and stages, and are not merely a quantitative limitation that empties the text of its profound purpose.
- **The Qur’anic system aims to find solutions to family problems, not create them.**It offers safe and organized exits from troubled relationships, while fully preserving the dignity of both parties.
- **There is no room in this understanding for “angry divorce” or “divorce by a muhallil.”**Or any other practice that violates human dignity and distorts the objectives of the true religion.

It is a clear and courageous call to return to the essence of the eternal Qur’anic message, the message that came to remove from people their burdens and the shackles that were upon them, and to present to them...**An integrated system of life based on absolute justice, great mercy, and sound logic, in keeping with all times and places.**

22 Provision in the Qur’an: Between Material Giving and Spiritual Abundance

introduction:

The concept of "rizq" (sustenance) occupies a central place in human life and in our relationship with our Creator. It is the divine gift upon which life is based and through which the basic foundations of existence continue. The Holy Quran, in its clear language, does not address rizq as a mere material gift to be consumed, but rather presents it as a comprehensive, multidimensional blessing that requires a pause for reflection and

gratitude. It is an arena for testing and trial, and a key to understanding our relationship with God and with life itself. In this chapter, we explore together the aspects of this rich concept, moving between tangible material rizq and the deeper spiritual and moral abundance.

Material Provision: God's Apparent Blessings and the Rules for Dealing with Them

Among the most obvious manifestations of divine provision are those that directly affect our daily lives: food, drink, money, shelter, and everything God has provided for us in this universe. The Qur'an directs us to consider and reflect on how to manage this provision:

- **The basis of life:**God Almighty reminds us that food and drink are the foundation of our lives, the result of a wonderful cosmic system that begins with the descent of water from the sky and the splitting of the earth to produce grain and fruit: “So let man look at his food. We poured down water in abundance. Then We split the earth with a splitting. And We caused to grow therein grain…” [Abasa: 24-27].
- **The purpose of worship and gratitude:**This provision was not created in vain, but rather to be a motivation for worship and a support for it, and a reason for gratitude and acknowledgment of the favor of the Benefactor: “O mankind, worship your Lord… Who has made for you the earth a resting place and the sky a canopy and sent down from the sky water and brought forth thereby fruits as provision for you…” [Al-Baqarah: 21-22].
- **Trading controls:**The Qur’an did not leave us without guidance on how to deal with this material provision, and set out controls to ensure its integrity and blessings:
    - **Halal and good:**God has commanded us to eat and use the good things that He has made lawful for us, and to avoid the bad things that are forbidden: “…and He has made lawful for them the good things and forbidden for them the bad things…” [Al-A’raf: 157].
    - **eternal gratitude:**Gratitude is not just a word, but rather a state of the heart and action that appears in acknowledging the blessing and attributing it to the Benefactor, and using it in a way that pleases Him: “...And be grateful for the favor of Allah if it is Him that you worship.” [An-Nahl: 114]
    - **Moderation and rejection of extravagance:**Moderation is the Islamic approach to everything, including dealing with sustenance: “…and eat and drink, but be not excessive. Indeed, He does not like those who commit excess.” [Al-A’raf: 31]
    - **Performing rights:**Livelihood is not the absolute property of the individual, but rather it includes rights for others, which must be fulfilled through zakat, charity, and spending in the way of God: “...and give its due on the day of its harvest...” [Al-An’am: 141], “...and they spend from what We have provided them” [Al-Baqarah: 3].

Livelihood as a test and trial:

Abundance or scarcity of provision is not necessarily a measure of God's pleasure or displeasure. Rather, it is, in reality, a trial and test of the essence of man. God Almighty tests His servants with wealth and poverty, to see how they are grateful or patient, and how they deal with what He has given them: “But as for man, when his Lord tests him and honors him and blesses him, he says, 'My Lord has honored me.' But when He tests him and restricts his provision, he says, 'My Lord has humiliated me.'” (Al-Fajr: 15-16) The Qur’an warns us that spending for other than the pleasure of God, even if it is a lot, will only bring regret and loss: “Indeed, those who disbelieve spend their wealth to avert [people] from the way of God. So they will spend it; then it will be upon them a cause of regret…” [Al-Anfal: 36].

Expanding the concept of sustenance: spiritual and moral abundance

Here, Quranic contemplation invites us not to limit the concept of "sustenance" to its materialistic framework. The Quran reveals to us deeper and more lasting dimensions of sustenance, spiritual and moral gifts that are, in fact, the foundation of true happiness and peace of mind:

- **Spiritual and moral sustenance:**The greatest thing that a person can be given is**Guidance**To the right, and**Science**Beneficial, and**Wisdom**And insight, and**reassurance**Cardiac, and**Tranquility**Psychological, and**Opportunities**Conducive to doing good and achieving self-realization. The Qur’an itself is “light” and a “clear book,” a divine provision with which God guides those who pursue His pleasure to the paths of peace: “There has come to you from God a light and a clear Book. By it God guides those who pursue His pleasure to the ways of peace…” [Al-Ma’idah: 15-16].
- **Trust and reliance are the door to livelihood:**A deep understanding of provision frees one from material fears, especially the fear of poverty, which may drive some to kill their children or commit forbidden acts. The Qur'an affirms that Allah is the Provider, the Mighty, the Powerful, and that everyone's provision is guaranteed by Him: "...We provide for them and for you..." [Al-Isra': 31]. This does not mean relying on Allah and abandoning efforts. Rather, it means striving with a reassured heart, confident that Allah is the Provider and that taking the necessary measures does not conflict with true reliance on Him. True provision requires trust in Allah and sincere striving.
- **The danger of turning away from spiritual sustenance:**Just as neglecting material sustenance leads to destruction, turning away from spiritual sustenance (remembrance of God, guidance, knowledge) leads to a deeper and more dangerous misery, which is “a difficult life” in this world and blindness in the Hereafter: “But whoever turns away from My remembrance - indeed, he will have a difficult life, and We will gather him on the Day of Resurrection blind.” [Ta-Ha: 124]

conclusion:

From the Quranic perspective, provision is a comprehensive divine gift, extending from the physical necessities of the body to nourishment for the soul and the needs of the

mind. Both, material and spiritual, are a blessing that requires gratitude, a responsibility that demands honesty, and a test that reveals the truth of our faith and piety. Let us be diligent in being grateful for material provision by fulfilling its obligations and adhering to its rules. Let us strive diligently and diligently to attain the more lasting and precious spiritual provision—the provision of guidance, knowledge, and peace of mind. How can we elevate ourselves, our minds, and our spirits to draw from this heavenly bounty? This is what we will explore in our upcoming journey toward the "sky of provision."

23 The Journey to the Sky of Provision: Keys to Access and Obstacles to Ascension

And in the heaven is your provision and that which you are promised. So by the Lord of the heaven and the earth, it is the truth just as you speak. [Adh-Dhariyat: 22-23]

introduction:

After contemplating the comprehensiveness of the concept of "provision" in the Holy Quran, realizing that it transcends the confines of matter to encompass an abundance of guidance, knowledge, wisdom, and peace of mind, the pivotal question arises: Where do we find this most lasting and valuable provision? And how can we access and attain it? The divine answer is clear and direct: "And in the heaven is your provision..." But which heaven does the Quran mean? And what is the journey of ascent toward it?

The sky as a symbol of sublimity and heavenly sustenance:

If we go beyond the direct literal understanding, we can consider “heaven” in this context as a symbol.**Al-Alo and Al-Samo Al-Rafi, Spiritual and Moral**It represents the highest levels of consciousness and awareness, the unchanging universal truths, and the source of divine guidance. From this spiritual "heaven" descends and reveals the true sustenance that nourishes the soul, mind, and heart:

- **The blessing of deep understanding:**The ability to see beyond phenomena and perceive God’s laws in the universe and life.
- **The blessing of wisdom and insight:**Distinguishing between right and wrong, and the ability to make sound decisions.
- **Divine guidance is provided:**Feeling connected to God and walking on His straight path.
- **The sustenance of peace and tranquility:**Inner peace that is not affected by the fluctuations of material circumstances.
- **The provision of beneficial knowledge:**Knowledge that elevates man and improves his condition and the condition of his society.
- **Blessed with opportunities and success:**Doors that open and reasons that facilitate those who sincerely strive for goodness and advancement.

Those who seek this heavenly provision are those who direct their life compass upward, toward transcendence, purification, and continuous learning. As for those who remain

captive to the "earthly" in its purely materialistic sense, immersed in fleeting desires, averse to contemplation and reflection, and believable by the truth, they deprive themselves of this divine bounty and live in a state of spiritual and cognitive barrenness, which may be the very "fire" consuming their being from within—the fire of ignorance, deprivation, and loss.

Access key: "You shall not enter except with authority."

The journey to ascend to this spiritual "heaven" and penetrate its regions to obtain its sustenance is not an easy journey or available without effort and preparation. It requires "strength" and the ability to penetrate and transcend. The Holy Quran clearly sets out the conditions for this penetration: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." (Ar-Rahman: 33) So what is this essential "authority"?

It is not merely material power or fleeting worldly authority. Rather, it is, at its core:

- **Sultan of science and knowledge:**True power comes from a deep understanding of the facts and a solid grasp of knowledge in any area of life.
- **Sultan of argument and proof:**The ability to think logically, provide evidence, distinguish between correct and incorrect information, and not be deceived by doubts or illusions.
- **Sultan of awareness and insight:**Intellectual penetration that goes beyond the superficial and superficial to reach the core and essence of things, and enables a person to see things as they really are.

With knowledge, argument, and insight, a person can possess the “authority” that qualifies him to penetrate the veils of ignorance, tradition, and illusion, and to penetrate to higher levels of understanding and perception, and to ascend to the “heavens” of knowledge and spirit.

Heaven's Closed Gates: Barriers to Denial and Arrogance

However, even if a person possesses some of the tools of cognitive "sultanship," he may find the gates of heaven still closed to him. The Qur'an warns us of the existence of mental and intellectual obstacles that prevent this divine conquest: "Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle..." (Al-A'raf: 40). These two obstacles are:

1. **Denying the verses:**Not just the verses of the Qur'an, but all of God's signs and manifestations in the universe, in the souls, and in knowledge. It is the closing of the mind and heart to any source of truth, and the rejection of clear evidence and luminous proofs.
2. **Arrogance towards it:**This is the greatest disease. It is arrogance toward the truth, rejecting it simply because it comes from a specific source, or because it contradicts one's whims, heritage, or personal pride. It is the belief that one has reached a stage where one no longer needs learning or guidance.

No liar or arrogant person, no matter how intelligent or seemingly powerful he is, can reach the "sky" of deep understanding and true spiritual elevation.**cognitive humility**(Recognizing the limits of our knowledge and our ongoing need to learn), and**Openness to the truth**(willingness to accept it from whatever source it comes from), and**Purifying the heart from arrogance**These are essential conditions that are indispensable for the gates of heaven to be opened for us and for us to receive its sustenance.

Levels of Consciousness: The Seven Heavens

The journey to ascend to "heaven" is not a single leap toward the Absolute, but rather a gradual and orderly ascent through levels and layers of consciousness and knowledge. Perhaps this is what the Quranic expression "seven heavens in layers" symbolizes: "Who created seven heavens in layers..." (Al-Mulk: 3). Beyond delving into purely materialistic interpretations, the number "seven" here can be understood as a symbol of perfection and orderly multiplicity, and the word "in layers" as a reference to the gradualness, integration, and harmony between these levels.

It represents**Integrated and graded levels of awareness, understanding, perception and knowledge**We can see the manifestations of these "heavens" in our practical lives:

- Every useful science (medicine, engineering, astronomy, sociology, psychology, etc.) is like a "heaven" with its own laws, principles, and levels, requiring "authority" (specialized knowledge) to enter and ascend within it.
- Every high and purposeful art (literature, poetry, architecture...) that opens horizons of beauty and meaning is another "sky."
- Each level of self-purification and spiritual and moral advancement is a higher "heaven."

These spiritual and cognitive "heavens" or "paradise" are open to those who seek to enter them, and the Qur'an calls us to hasten and race toward them: "And hasten toward forgiveness from your Lord and a Garden as wide as the heavens and earth, prepared for the righteous." (Al Imran: 133) As for those who choose ignorance, arrogance, or laziness and refuse to enter these "heavens," they condemn themselves to deprivation of their bounties and fruits, and remain imprisoned in the "land" of ignorance and limitations.

conclusion:

Man's true journey in this life is a continuous ascent toward the "sky" of transcendence, knowledge, and closeness to God. The sustenance of this journey is not merely fleeting pleasure, but rather understanding, wisdom, tranquility, and guidance. Its fuel and means is the "sultan" of knowledge, insight, and diligence. The conditions for its success are humility and the rejection of denial and arrogance. Its nature is gradualism, patience, and perseverance in ascending through the levels of consciousness. Let us heed the call of the Qur'an, strive diligently to possess this authority, and open our minds and hearts so that the gates of heaven may be opened to us, so that we may draw from its inexhaustible sustenance and ascend to where our Creator intended us to be.

24 Provision in the Qur'anic Perspective: From the Inevitability of Fate to the Law of Striving

The concept of "rizq" (sustenance) is one of the most sensitive and influential Quranic concepts in human life. At the same time, however, it is perhaps one of the most subject to a truncated understanding that has transformed it from a universal law that motivates work and progress into a justification for inactivity and dependence. The common understanding that depicts rizq as a sum of money or an amount of food written in advance in a divine decree, which a person only receives in its specified amount regardless of their efforts, places us in direct conflict with the foundations of Quranic logic based on justice, responsibility, and retribution.

This article seeks to reconstruct this concept, relying exclusively on the Quranic text as a reference and on reason as a tool for analysis, to discover that sustenance is not a passive gift, but rather a precise and just cosmic law, just like the laws of physics and chemistry.

1. Dismantling the Myth: Provision is not a predetermined amount.

Before constructing any correct concept, one must dispel the false one. The idea that every human being has a "preordained provision" that neither increases nor decreases conflicts with the Quran's overall framework for the following reasons:

It contradicts the principle of striving and reward: The cornerstone of the Quranic message is that man will receive what he strives for, and that his striving will be seen, and he will then be fully rewarded. If provision were predetermined, what would be the meaning of striving? And why does the Quran encourage working, traveling the earth, and seeking bounty? Is it conceivable that the reward of the lazy and the diligent should be the same because their "portion" is predetermined? This contradicts the absolute justice of God.

- **Makes economic legislation absurd:**Why did God forbid theft, usury, and the unjust consumption of people's wealth, if the thief only took his "ordained provision," and the person robbed was only robbed of what was not "ordained" for him? Why did He command spending, zakat, and charity, if these funds were destined to reach the poor in any case as "ordained provision"? The Quran's economic legislative system loses its entire meaning in light of the predestined understanding of provision.
- **It collides with the concept of gain:**The Quran repeatedly uses the term "earnings" and its derivatives. A person receives what he earns and is liable for what he earns. Earnings are the product of effort and action, and are a purely human act. Linking sustenance to earning means linking it directly to human effort, not to preordained destiny.

So, the first step is to free yourself from the idea that sustenance is a static quantity, and begin to search for its true definition as a dynamic law.

2. The true law: livelihood is the just equivalent of effort.

If sustenance is not quantity, then what is it? It is **the law** A precise cosmic system that links action to its result, effort to its counterpart. Provision is not the "thing" itself, but rather the "law" that ensures its arrival. The most prominent evidence of this lies in the pivotal verse:

And in the heaven is your provision and that which you are promised. So by the Lord of the heaven and the earth, it is the truth just as you speak.

Let's decode this logical cosmic code:

- **And in the heaven is your provision.**"Heaven" here is not a physical vault, but rather the source of higher laws and fixed cosmic systems. Just as the laws of gravity and the motion of the heavens originate in "heaven" (the cosmic order), so too the law of sustenance is a just cosmic law originating in the perfect divine order.
- **"It is the truth":**This word confirms that it is a fixed “truth,” an unchanging “law,” and not just a supernatural promise or random gift.
- **"Just as you speak":**This is the key to understanding. How is “utterance” (speech) measured? Is it only by the number of words? Of course not. Rather, it is measured by its quality: its wisdom, truth, impact, beauty, usefulness, and the skill expended on it. This beautiful metaphor tells us that the law of sustenance does not measure only the amount of effort, but also measures**Quality of effort and its type**.

So, sustenance is the universal law that ensures that every effort, in terms of quality and quantity, will be met with a just and equivalent result.

3. Dimensions of livelihood: from the necessities of the body to nourishment for the soul

This just law is not limited to matter alone, but extends to all aspects of human existence, just as the law of gravity affects the atom and the galaxy.

- Material sustenance (life sustenance):
  - **Effort:**It is physical labor, planning, agriculture, industry, trade, and innovation.
  - **The equivalent (livelihood):**It is money, food, shelter, technology, and all the necessities of life. This is what the verses that speak of bringing forth fruits from the earth as "provision for you" refer to. It is a direct result of the interaction of human effort with the laws of nature that God has subjugated for us.
- Spiritual sustenance (sustenance of advancement):
  - **Effort:**It is striving to seek knowledge, purify the soul, be patient with the truth, contemplate the universe, be fair in judgment, and be adorned with wisdom.

- **The equivalent (livelihood):**It is wisdom, reassurance, insight, beneficial knowledge, serenity, and the ability to make the right decision. This is the "noble provision" or "good provision" that the Quran speaks of. It is the greatest type of provision, for wisdom is abundant good, and its absence is a "difficult life," even with abundant wealth. Whoever turns away from this pursuit is deprived of this reward, regardless of their material wealth.

4. The role of the human being: from a passive recipient to an active partner

This understanding radically changes the role of man. Instead of being a passive recipient awaiting his "share," he becomes an active partner in a universal equation, one in which his role is pivotal and based on three foundations:

1. **striving (making an effort):**A person must exert his utmost effort, both quantitatively and qualitatively. He must develop his skills, improve the quality of his work, and strive diligently on earth and in the heavens of knowledge. This is his part of the equation.
2. **Trust (trust in the law):**True trust is not to abandon striving, but rather it is**Absolute trust in the justice of the divine law of sustenance**It's working to the best of your ability, then rest assured that the cosmic order God has established is just and will reward you for your effort without injustice. This confidence frees one from worrying about the outcome and allows one to focus on mastering the action itself.
3. **Thanks (responsible use of equivalent):**The provision you receive as a result of your efforts is not an absolute possession, but rather a trust and a responsibility. Gratitude is not just a word; it is the proper use of this provision (whether it be money, knowledge, or wisdom). This is demonstrated by spending on the needy, spreading knowledge, and establishing justice. Those who spend from what God has provided are, in effect, recycling the results of their efforts within the cosmic system to generate new provision for themselves and others.

conclusion:

Re-understanding sustenance as a just cosmic law based on striving is the key to individual and collective renaissance. It shifts us from a culture of waiting and complaining to a culture of initiative and trust. Sustenance is not what is given to you, but rather what you earn through your own effort within a just divine system that rewards every endeavor, large or small, material or spiritual. When a person realizes that he is an active partner in this universe, and that heaven guarantees his right to his efforts, he is liberated from fear and sets out to build, develop, and advance, confident that every hard worker has a share and that God's grace is vast for those who seek it.

25 "Libra" and "Adultery" - Understanding the Imbalance in Life's System

And the heaven He raised and set up the balance, so that you do not transgress within the balance. And establish weight in justice and do not make deficient the balance. [Ar-Rahman: 7-9]

When we hear the word "adultery," the common idiomatic meaning associated with sexual relations outside of the legal framework often comes to mind. This is, without a doubt, a central and dangerous meaning, one that the Holy Quran warns against due to its devastating effects on the individual, the family, and society. But does the meaning of this word stop there? Could the word "adultery" in the Quran, a language rich in connotations and multi-layered in meaning, have broader dimensions that touch upon the essence of the way of life intended by God?

The key to understanding may lie in returning to the root of the word (z-n). This root is the same one shared by another pivotal word in the Qur'an:**"The Balance"**The scale, as depicted in the verses of Surah Ar-Rahman and elsewhere, is not merely a tool for physical weighing. Rather, it is a symbol of cosmic law, of the precise divine order based on truth, justice, balance, and equity in all things. It is the standard by which we regulate our relationships, dealings, and behavior, and we are called upon not to transgress within it or to lose it.

If the "scale" is the straight path of balance and justice in any exchange system, what is its opposite? Here, deep linguistic contemplation suggests, as we have explored, that "adultery" may represent, in its broadest and most comprehensive sense,**"Activating any exchange system outside its straight path defined for it in the divine scale."**From this perspective, it is synonymous with conscious or unconscious disruption of the balance, tyranny, and transgression of the limits of equity and justice.

With this expanded understanding, "adultery" is no longer limited to the sphere of forbidden physical relationships, but rather expands to include all aspects of life in which a deviation from the balance of truth occurs:

- **In the world of business and economics:**Giving less in weight and measure, cheating in buying and selling, monopolizing, and consuming people's wealth unjustly are forms of "adultery" because they operate financial and commercial transactions outside the framework of trustworthiness, honesty, and justice. "Woe to those who give less" (al-Mutaffifin: 1).
- **In the field of work and responsibility:**The employee who takes his wages without performing his work properly, the craftsman who is not sincere in his craft, the scientist who conceals his knowledge, and the doctor who does not respect his patients' trustworthiness—they all fail to uphold the balance of responsibility and trustworthiness, and are practicing a kind of professional or occupational "adultery."
- **In social relations:**Spreading false rumors, backbiting, gossiping, bearing false witness, and slandering others without evidence are all acts that undermine trust,

brotherhood, and the preservation of honor and can be considered "adultery" by word or deed. This may shed new light on the context of Surat An-Nur and the connection between adultery, slander, and defamation.

- **In family relationships:**Injustice by one spouse to the other, discrimination between children, or disobedience to parents are all imbalances in the family balance based on love, mercy, and justice.
- **In the relationship between man and himself:**Following whims, indulging in forbidden desires that harm the body and mind, and neglecting to purify the soul may be considered a violation of the balance of nature with which God created man.

"Adultery," in this comprehensive sense, is the root of all corruption, for it represents a rebellion against the system, a deviation from balance, and an encroachment upon truth. It is an attempt to live and act outside the framework of the "balance" that ensures the integrity and well-being of life.

Do we reflect on this broader meaning? Do we monitor our "scales" in all our dealings and relationships? The Quranic call to establish fair weight and not to lose the balance is a call to live in harmony with truth and justice. It is the only guarantee to avoid falling into the "fornication" of imbalance and deviation, and to build a society and individuals who live in true peace and security.

26 Redefining Usury: From the Charge of Interest to the Crime of Imbalance

At the heart of the Islamic economic debate is the concept of "usury," one of the most sensitive and controversial. The prevailing understanding, which considers usury to be any increase in the capital of any loan, has paralyzed investment, established complex and fraudulent financial systems, and, more seriously, entrenched a feudal class society. This understanding is not merely an interpretive error; it is the result of a historical shift influenced by external concepts (such as the word "ribet" in the Jewish Talmud), and has overlooked the Quranic context and the overall objectives of the law.

To clarify this concept, we must return to the Qur'an itself, to discover that usury is not merely "interest," but rather a deeper moral and economic crime, representing a fundamental imbalance in the "balance" of human justice.

1. The Quranic context is key: Usury versus poverty

The verses that prohibit usury in the Qur'an do not come in the context of talking about trade and investment, but rather come decisively in the context of talking about…**the poor and needy**The verses in Surat Al-Baqarah present us with two options for dealing with "the poor who are restricted in the cause of God and are unable to travel throughout the land":

1. **First option (spending and charity):**Those who spend their wealth by night and by day, secretly and publicly...

2. **The second option (usury):**Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity...

This clear context defines the identity of the borrower in a forbidden usurious transaction: he is**The poor who are unable to earn a living**...who does not borrow for investment, but for consumption and to meet needs.

2. The correct Quranic definition: Usury as exploitation of weakness.

Based on this context, usury can be accurately defined in the Quran. Usury, from "yarbū" (to increase), is not any increase, but rather: "A loan with a conditional increase, given to a poor person unable to earn a living, with the lender's prior knowledge that this loan will not be invested or generate income, but will rather be consumed, making repayment nearly impossible."

Here, the purpose of the loan is not assistance or development, but**Exploitation, blackmail and control**It is a process aimed at trapping the weak in debt, with the lender becoming the "lord" (master) of the borrower, controlling his life and destiny. This is the essence of "lordship," which the Quran opposes.

3. Usury as a form of “consuming people’s wealth unjustly”

The Quranic prohibition of usury falls under the broader principle: “And do not consume one another’s wealth unjustly…” “Consuming people’s wealth unjustly” is not simply theft or fraud, but is, in essence,**Activating any exchange system outside the framework of right and justice**Usury is a glaring example of this “eating unjustly,” because it is based on a compound falsehood:

- **Invalid in intention:**Intent to exploit rather than help.
- **Invalid in relation:**A relationship of power and control rather than cooperation.
- **Invalid in the result:**A result that leads to the poverty of the poor and their impoverishment, not to their relief from their plight.

This leads us to a deeper understanding of the prohibition.

4. Usury as a crime of “losing the balance”

The most profound analysis of the crime of usury lies in linking it to the concept of the universal "balance" established by God: "And the heaven He raised and set up the balance, so that you do not transgress within the balance. And establish weight in justice and do not make deficient the balance."

The scale is not just a weighing instrument, but a symbol of divine law based on truth, justice, and balance in all things. Usury is**"losing the balance"**In its ugliest form:

- **Investment loan balance (sale):**In this balance, one party provides the money, and the other party provides the effort, the idea, and the ability to earn. There is a balance between risk and return. This is the "sale" permitted by God, which commercial banks practice when they lend to an investor capable of repaying after a credit evaluation.

- **The balance of usurious loans (economic adultery):**In this balance, everything is imbalanced. One side has power (money), and the other side has only need and weakness. There is no investment effort, no ability to earn, just a consumer need. Lending this person at interest is...**"Tyranny in the balance"**, because there is no real value corresponding to this increase. It is, in the broadest sense,**"economic prostitute"**; that is, activating an exchange system outside of its straight path defined for it in the divine scale based on justice.

The practical result of this understanding:

- **Investment and development loans:**Loans given to individuals or companies capable of operating and producing, subject to a feasibility study and ability to repay, are considered part of a permissible "sale," even if they include an agreed-upon interest, because they are based on a balanced economic balance.
- **Consumer loans for the poor:**The money given to a poor person to meet his needs with interest is forbidden usury, because it is a blatant imbalance and an exploitation of weakness.
- **Islamic banks:**When it provides consumer loans to the poor through formal "murabaha" and high compound interest, it is, according to this analysis, practicing forbidden usury in a disguised manner, because it is overwhelming in its dealings with the poor.

conclusion:

Freeing the concept of usury from its narrow definition associated with “interest” and returning it to its broader Qur’anic purpose associated with…**"The Balance"**It is inevitable. Forbidden usury is not an accounting issue, but rather a moral and social crime, rooted in the exploitation of the vulnerability of the poor, resulting in a loss of the scales of justice and equity in society. With this understanding, the prohibition of usury becomes a call not only to avoid a specific financial transaction, but also a call to build a comprehensive economic system based on establishing balance and justice, protecting the weak, and achieving the balance that is the foundation of the well-being of the universe and of life.

27 THE CONCEPT OF USURY: BETWEEN THE LITERAL MEANING OF THE TEXT AND THE ESSENCE OF THE SCALE

"Usury" is one of the most pivotal and controversial concepts in Islamic economic thought. It has been the subject of profound jurisprudential debates, entire financial systems have been constructed, and various schools of thought have diverged. Understanding this concept is not limited to a legal ruling; it also extends to uncovering the Quran's philosophy of money, justice, and society. To arrive at a comprehensive view, two main perspectives that explain the nature of forbidden usury must be examined:**traditional vision**Which focuses on the form of the transaction, and**The**

Maqasid vision Which delves into its essence and its impact on the "scale" of divine justice.

First: The traditional view - prohibiting “conditional increase” as a mechanism

This view, which is adopted by the majority of jurists and religious institutions, is based on the definition of usury as:**“Any conditional increase in one of the two homogeneous alternatives, or in one of the two debt alternatives, without this increase being met with a real alternative.”**Based on this definition, usury is divided into two main types:

1. **Debt interest (deferred payment interest):**This is the essence of the direct Quranic prohibition. It consists of any increase stipulated on the principal of a loan in exchange for a term (delay). Whether the loan is for consumer purposes for a poor person or financing a large commercial project, any interest specified in advance for a period of time is considered usurious deferred interest, which is prohibited. This is the principle upon which Islamic banks base their prohibition of traditional bank interest.
    - **His evidence:**The clear verses: “Allah has permitted trade and forbidden usury,” and the threat of war in His statement: “But if you do not, then be warned of war from Allah and His Messenger.”
2. **Usury of sales (riba of excess):**It is primarily derived from the Sunnah of the Prophet (PBUH) and aims to "block the means" and prevent fraud. It involves selling usurious property for similar property with an increase on one side (such as selling 100 grams of gold for 110 grams of gold).
    - **His wisdom:**Preventing the use of sales as a cover for obtaining usurious loans, and ensuring absolute justice in the exchange of money used as prices (gold, silver, and currencies).

The logic of this vision:
This school deals with usury as**A financial mechanism that is prohibited in itself**In its view, the increase in value over time is a false increase, not matched by any real work or risk, but rather a mere exploitation of money as a commodity to be rented. The logic here is both formal and legal: as long as the image of a "loan with an increase" is realized, usury has occurred, regardless of the borrower's status or the purpose of the loan.

Second: The Maqasid vision - prohibiting “disrupting the balance” as a crime

This vision goes deeper than the form of the transaction, and sees that the Qur’an did not prohibit an accounting mechanism, but rather prohibited…**moral and social crime**Specific. She does not deny that usury is an increase, but she asks:**Any increase? And in what context?**

The logic of this vision:
This school is based on the Qur’anic context and the overall objectives of Sharia.

1. **Context is key:**The verses prohibiting usury in Surat Al-Baqarah were mentioned exclusively in the context of talking about...**the poor and needy**(Those who are restricted in the cause of God cannot travel throughout the land.) This context

defines the nature of the forbidden usurious loan: it is**A consumer loan given to a person who is unable to earn a living**.

2. **The goal is exploitation (lordship):**In this context, the lender's goal is not financing or investing, but**Exploiting the need of the weak and trapping them in debt**To become his slave, and this is the meaning of "lordship" (that the lender becomes the lord/master of the borrower). It is "consuming people's wealth unjustly" in its most extreme form.
3. **The crime of losing the balance (economic adultery):**The deepest analysis of this crime is to link it to the divine concept of "balance." "And the heaven He raised and set up the balance, so that you do not transgress within the balance."
   - **The balance is the law of justice and balance in any exchange system.**In selling and investing, there is a balance between capital, effort, and risk.
   - **Forbidden usury is "transgression in the balance" and "loss for him."**It is an unequal relationship between a powerful party (the wealthy person) and a weak party (the needy person), which produces no added value, but rather increases the weakness of the weak.
   - In this sense, usury becomes**"economic adultery"**; that is, activating an exchange system outside its straight path based on justice and equity.

The practical outcome of this vision:

- **Investment and commercial loans:**Interest given to individuals or institutions capable of production, subject to a feasibility study and ability to repay, does not fall within the definition of prohibited usury. It is part of a permissible "sale." The bank sells a "liquidity provision service," and the investor purchases this service to utilize it in a productive endeavor. The interest here represents the price of the service and a portion of the project cost.
- **Real usury:**It is any exploitative loan, especially consumer loans for the poor, payday loans, and any transaction whose purpose is to cause the other party to become helpless and dependent.

Comparative analysis and personal opinion

Feature	traditional vision	The Maqasid vision
Curriculum	Formal, legal, takes into account the generality of the word.	Contextual, purposive, the word is specific to the context.
The topic of prohibition	**Mechanism:**Any conditional increase on a loan.	**Crime:**Exploiting the weakness of the poor in consumer loans.
Clarity and application	More clear and easy to apply (yes/no).	It requires diligence and deliberation to determine the case of exploitation.

Economic impact	It may disrupt modern financing mechanisms.	Opens the door to development financing and fights poverty.

The objective perspective appears more in line with the spirit of the Qur'an and its overall objectives of achieving justice and mercy and combating injustice. While the traditional perspective provides a solid barrier against any suspicion of usury, its literal application may lead to "prohibiting what God has not explicitly prohibited" and disrupting major economic interests that do not involve injustice or exploitation.

It seems that the Qur'an did not come to prohibit "interest" as a financial instrument, but rather came to eradicate it from its roots.**"culture of exploitation"**which was prevalent, and of which usury was its most prominent tool. The focus on**"The Balance"** It brings us back to the essence of the message: Does this transaction achieve equity, justice, and balance, or does it lead to tyranny, injustice, and loss?

Conclusion:
The debate over usury is not merely a jurisprudential debate; it is a question about the identity of the economic system we desire. Is it a system based on rigid, formal rules, or a dynamic system founded on the objectives of justice and mercy? Combining the wisdom of the traditional approach to blocking the means to evil with the depth of the objective perspective in understanding the essence of evil may lead us to build a contemporary Islamic financial system that combats "economic adultery" in all its forms, encourages every "sale" that achieves growth and prosperity for all, and establishes "weight and equity" in every transaction.

28"Heaven" and "Hell" - Existential States We Are Experiencing Now

{But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be the refuge. But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be the refuge.} [An-Nazi'at: 37-41]

When "paradise" and "hell" are mentioned in the Holy Quran, our minds often turn to images of the afterlife, of the eternal bliss or everlasting torment that awaits a person after death and judgment. These afterlife images are a well-established Quranic truth. But are heaven and hell limited to that world only? Could these profound Quranic terms also describe…**Existential, psychological, and spiritual states that a person lives and experiences in reality at the core of his worldly life now?**

Contemplating the verses of the Qur'an and viewing life through the lens of the "balance" we discussed earlier may reveal to us that Heaven and Hell are not merely

deferred destinies, but are also the direct and present result of our choices, behavior, and adherence to the balance of truth and justice.

Earthly Hell: The Reality of Immediate Suffering

If "adultery," in its broadest sense, is an imbalance, then the inevitable result of this imbalance in this world is a state of suffering and misery that we can metaphorically or literally call "earthly hell." This is not a "grill room," as some might superficially imagine, but rather a complex state of:

- **Prohibition and veil:**"Fire" may symbolize a state of deprivation of the light of insight, and a prevention from deep understanding and comprehension of God's cosmic and legal verses. It is a state of spiritual and intellectual blindness that leaves a person floundering in darkness.
- **Psychological pain:**Lying, injustice, hatred, envy, arrogance, negligence... all these morals and behaviors that represent an imbalance inevitably generate psychological pain, anxiety, and internal turmoil for the person who practices them and those around them. This is the "intimate" that pours down on heads, the "melting pot" that dissolves inner peace (the stomach) and intellectual coverings (the skin).
- **Intellectual and existential distress:**Clinging to negative thoughts, rigid traditions, and a narrow, materialistic outlook on life traps a person in a "hell" of anxiety, fear, distress, and dissatisfaction. These are the "repressors" that prevent him from moving forward, the "gloom" he lives in, and the psychological "torment of burning" he experiences as a result of his alienation from his nature and the source of true peace.
  Hell, in this sense, is a reality experienced by all who have transgressed and preferred this worldly life with its fleeting adornments over truth, justice, and spiritual values. It is the inevitable consequence of straying from the balance.

Earthly Paradise: The Bliss of Tranquility and Guidance

In contrast, adherence to the balance of justice, fear of God, restraining oneself from desires, and doing good deeds lead a person to a state of bliss, tranquility, and peace that we can call “earthly paradise.”

- **Guidance and light:**It is a state of open insight, understanding God's laws in the universe and life, and being guided to wisdom. It is the guidance described in the Qur'an as, "And they are guided to the good speech and guided to the path of the Praiseworthy." This "good speech" (correct thinking, remembrance, wisdom) and "the praiseworthy path" (the straight path) are the foundation of true Paradise.
- **Tranquility and inner peace:**Faith and good deeds bring peace of mind, comfort of soul, contentment with fate, and the ability to face life's vicissitudes with steadfastness. These are the "gardens beneath which rivers flow" of peace, certainty, and contentment.
- **Inner and outer beauty:**Adherence to God's commands reflects beauty in a person's behavior, morals, and even appearance. This is the "silk, bracelets, and pearls" with

which the believer adorns himself in his earthly paradise: the beauty of character, righteousness, and insight.

- **Giving and positivity:**Whoever lives in the paradise of guidance and tranquility becomes a source of goodness and giving to those around him, sharing his light and peace with them.

Paradise, in this sense, is not merely a deferred promise, but rather a state achieved in this world for those who choose the path of faith, righteous deeds, and adherence to the balance of justice. It is a safe and secure haven for those who fear their Lord and restrain themselves from their desires.

Our understanding of Heaven and Hell as worldly states does not necessarily negate their afterlife. Indeed, the afterlife may be the most complete and lasting manifestation of these states. What's more important, however, is our awareness that our choices and actions today determine whether we live in the "paradise" of obedience and guidance, or the "hell" of disobedience, heedlessness, and misguidance, here and now.

29"Skin" and "Skins" - Between the Sensory Cover and the Intellectual Veil

Allah has sent down the best statement: a consistent Book, oft-repeated verses. The skins of those who fear their Lord shiver at it. Then their skins and their hearts soften at the remembrance of Allah... [Az-Zumar: 23]

Having explored the broad dimensions of the concepts of “adultery” (as an imbalance) and “hell” and “paradise” (as lived existential states), we now turn to another term that generates much debate and interpretation:**"Skin" and its derivatives (skins, skin, flog)**How can this word be understood in its various Quranic contexts, especially in light of the vision we adopt, which seeks to transcend a rigid, literal understanding?

The word "skin" appears in the Quran in contexts that seem at first glance disparate: severe afterlife torment, specific worldly punishment, spiritual and psychological trauma, and martyrdom in the afterlife. Does this word carry a single, fixed meaning in all of these instances, or does the Quran's "multiplying" nature allow for a deeper understanding of its multiple connotations?

1. Skin and sensory envelope:

It cannot be denied that the basic and direct meaning of the word "skin" is the outer covering of the body, and it is associated with sensation, especially the sensation of pain. This is clearly evident in the verses about the torment of the afterlife:

- “...Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment...” [An-Nisa’: 56]
- “By it will melt what is in their bellies and their skins.” [Al-Hajj: 20]
These verses use powerful sensory language that directly links the skin to the intense physical suffering caused by fire or scalding water, and the process of skin

replacement emphasizes the continuity of this physical sensation. Likewise, the testimony of the skins on the Day of Resurrection: “And they will say to their skins, ‘Why did you testify against us?’” (Fussilat: 21) refers to the skin as part of the physical entity that carried out the actions.

2. Skin as a symbol of the intellectual/psychological envelope:

But is the meaning of skin limited to this sensory dimension? The verse in Surat Az-Zumar opens a window to a deeper understanding. When the Quran describes its effect on humble believers, it says that their skins "shudder" and then "soften." Shivers are a physical response to fear and awe, but the "softness of skin" is coupled with the "softness of hearts" at the "remembrance of God." This pairing of the softness of skin (outward) and the softness of heart (inward/the center of perception and emotion) suggests that "skin" here can be understood in a broader sense.

"Skin" in this context, and perhaps in other contexts, can symbolize**The outer shell of thought and soul**. It may represent:

- **Superficial and rigid ideas:**Those preconceived notions and rigid traditions that form a thick “skin” that prevents deeper truths from reaching the heart and mind.
- **Apparent condition:**Skin may represent a person's external state, his apparent behavior or his stated attitude, which may be hardened or softened.
- **Psychological blocks:**It may represent psychological barriers such as arrogance, stubbornness, or fear that surround a person and prevent him from responding to the truth.

With this understanding, the “softness of skin” in the verse of Az-Zumar becomes not just physical relaxation, but rather**"Soft for these intellectual and psychological covers"**It is a break from the state of stagnation and rigidity, and an opening to contemplation, understanding and reflection that leads to the remembrance of God with awareness and presence of heart.

3. Rereading the skin in the context of torment:

If we apply this symbolic understanding to the verses of torment, we might see the "ripening of skins" as these intellectual barriers reaching their utmost degree of rigidity, their "replacement" as the renewal of these barriers and the prevention of penetration, and their "melting" as the painful dissolution of these weak intellectual structures. This is a possible interpretation within the symbolic methodology, but it remains challenged by the powerful sensory language of the verses.

4. Towards understanding “fajladoo”:

What about the command to “flog” in Surat An-Nur? If flogging has a symbolic meaning related to mental and psychological states, could it be that the command to “flog” here does not refer to physical beating, but rather**A procedure aimed at "softening" this intellectual and psychological skin of the wrongdoer**...and breaking the state of

negligence or persisting in error? This is what we will discuss in greater detail in the next section when discussing the punishments of flogging and amputation.

conclusion:

The word "skin" and its derivatives in the Quran provide a wonderful example of the book's "repeatedly ambiguous" nature. While it clearly refers to the physical covering of the body and the sensation of pain in some contexts, other contexts, such as the verse of Az-Zumar, open the door to a deeper symbolic understanding that links "skin" to the intellectual and psychological state of man. This broader understanding may help us reread and reflect on the verses of punishment differently, a topic we will expand upon in the next section.

Punishments of “Flogging” and “Amputation” – Towards a Renewed Objective Understanding

The adulterer and the adulteress, flog each of them with a hundred lashes... [An-Nur: 2]
And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes... [An-Nur: 4]
“As for the male thief, male or female, cut off their hands…” [Al-Ma’idah: 38]

The verses on the limits of punishment (hudud) relating to adultery, slander, and theft are among the most controversial and debated in modern times, particularly regarding their apparent reference to severe corporal punishments (flogging and amputation). Given the lack of literal application of these punishments in most societies today, or the human and moral reservations some have regarding them, there is an urgent need to re-examine these verses—not to obscure them, but rather to seek a deeper understanding of their intent and the meanings of their words, in light of the methodology we have followed.

Can, based on our expanded understanding of “adultery” as an imbalance, “flogging” as a potential symbol of the intellectual and psychological envelope, and “hands” as a symbol of means and power, can we arrive at a renewed purposive understanding of these punishments?

1- The purpose of punishment: deterrence, reform, and maintaining balance.

Before delving into the interpretation of the terms, it is important to realize that the primary goal of punishments in any value or legal system is not revenge or vindictiveness, but rather the achievement of higher goals, the most important of which are:

- **Deterrence:**Preventing the offender from repeating his crime (specific deterrence), and preventing others from committing it (general deterrence).
- **Reform:**Disciplining the offender and rehabilitating him to return as a useful member of society as possible.
- **Maintain order:**Protecting the “balance” of society and its basic values (honor, money, public security).

Can these objectives be achieved by means other than purely physical punishment, while preserving the spirit of the text?

2- Reread "Flog...a lash":

Based on the symbolic possibility of the word “skin” (as an intellectual or psychological wrapping), based on other linguistic meanings of the root (jalada: forced to do something, made patient), and based on the symbolic possibility of the numbers 100 (perfection?) and 80 (appraisal?), it can be suggested that the command “flog” does not necessarily mean physical beating, but rather**A multifaceted therapeutic, disciplinary, and deterrent measure aimed at “softening the intellectual and psychological skin” of the offender and breaking his insistence on upsetting the balance.**:

- **Coercion to hate an act:**Confronting the wrongdoer with the seriousness of his action and its consequences in order to make him hate this behavior (which is one of the linguistic meanings of whipping).
- **Evaluation and awareness:**Intensive counseling and awareness sessions (“one hundred” or “eighty” symbolic degrees of awareness?) to correct his concepts and strengthen his religious and moral conscience.
- **Temporary isolation and disciplined defamation:**Achieving general and specific deterrence through temporary social isolation, or supervised public shaming before a “group of believers” to witness the process of discipline and reform (a symbolic application of “and let them witness their punishment”), thus creating social stigma that prevents recurrence.
- **Strengthening patience and endurance:**Helping the sinner to bear the hardships of life and control himself (making him patient and persistent).

This understanding makes punishment a comprehensive “reformative and deterrent” process, physical (through isolation and defamation), psychological and intellectual (through persuasion, awareness and moral coercion), that achieves the goals of deterrence and reform without resorting to physical beating in its traditional sense.

3- Reread "Cut off their hands":

Likewise, based on the multiple meanings of the word “cut” (prevent, separate, seize), and the figurative use of the word “hand” (means, ability, power), “cut off their hands” can be interpreted not as a physical amputation, but as**As a "cut" to the thief's means and ability to carry out his crime and prevent him from returning to it**:

- **Access Denied:**Restricting the thief’s movement and preventing him from accessing the places or tools he uses in the theft (residence restriction, surveillance).
- **Paralyze power:**Taking measures (such as temporary imprisonment or mandatory rehabilitation programs) that paralyze his practical ability to plan and carry out the theft.
- **Cut off the motives:**Work to address the causes and motives that led him to steal (poverty, addiction, psychological problems) to “cut off” the crime at its roots.

- **Isolation and defamation:**As in the case of flogging, “cutting off hands” may symbolically involve isolating and shaming the thief to cut off his avenues of suspicious dealing or theft.

This interpretation achieves the goal of preventing theft, protecting property and society, and attempting to reform the thief, without resorting to the punishment of bodily amputation, which has lasting effects that may hinder reintegration.

conclusion:

This expanded linguistic and teleological understanding of the punishments of “flogging” and “amputation” is**Diligence in contemplation**It aims to reconcile the Qur'anic text with the demands of reality and the higher objectives of Sharia, namely mercy, justice, reform, and deterrence. It does not deny the text, but rather seeks to activate it in a way that achieves its objectives in a manner that may be more humane and effective in our contemporary contexts. It places the responsibility on society and those in authority to find implementation mechanisms that achieve "flogging" (in its comprehensive disciplinary and reformative sense) and "amputation" (in the sense of preventing the means of crime), thus ensuring the preservation of "the balance," deterring aggressors, and reforming wrongdoers.

30Recitation in the Qur’an

meaning **"chanting"**In this context it is**An integrated scientific methodology for interpreting and understanding texts**It is based on specific foundations that can be detailed as follows:

1. Holistic Approach

"Recitation" here means going beyond a partial view of a single text. Instead of taking a single verse and attempting to understand it in isolation, this approach calls for viewing the issue (such as the issue of "jinn") as an integrated system within the Qur'an and Sunnah.

2. Comprehensive Collection

The first step in this methodology is the process of “collection,” that is, enumeration and investigation.**all**Authentic verses and hadiths that address the topic from all aspects. A complete textual database on the topic is not limited to one or two verses.

3. Connection and Synthesis

This is the spirit of the "chanting" process in this context. After collecting the texts, the stage of assembling them begins, just like assembling the pieces of a puzzle. This involves:

- **Interpretation of text by text:**Where one verse explains the meaning of another verse.

- **Understanding the absolute and the restricted:**Absolute text refers to text that places restrictions or conditions.
- **Understanding the general and the specific:**The general text is understood in light of the text to which it refers.

4. Goal: Understanding the Big Picture

The ultimate goal of “reciting texts” in this sense is to**To reach a clear and coherent overall picture**For the concept under study. This comprehensive picture becomes the reference and guide for understanding any partial text.

Application on your example:

- **Methodological error:**Taking a verse that talks about the power of the jinn and generalizing it without looking at other verses that explain the limits or nature of this power.
- **The correct method (recitation):**Gathering everything that has been reported about the creation of the jinn, their powers, their relationship with humans, and the limits of their authority, then combining these texts together to arrive at a balanced and accurate understanding, neither excessive nor deficient.

Summary of meaning:

So, “recitation” in this example is not a vocal process, but rather an intellectual and methodological process that means: “reconstructing the Qur’anic concept by collecting all its texts and assembling them in a regular and harmonious manner to arrive at a comprehensive, integrated vision.”

It is, in fact, as the proverb states, the methodological opposite of making the Qur’an “parts,” that is, separate parts in which a person believes in some and disbelieves in others, or interpreting a part in isolation from the rest of the parts, as in the argument of “So woe to those who pray” without completing the verse.

31 A Journey Through the Types of Tasbeeh: Between Tongue, Thought, and Action

Tasbeeh (glorification) is a word that carries within it meanings of glorification, sanctification, and exaltation of God Almighty. It is not just a passing expression; rather, it is a deeply rooted act of worship, whose branches spread to encompass all aspects of our lives. In this section, we embark on a journey to explore the types of tasbeeh, going beyond its usual verbal meaning to delve into the depths of intellectual and practical tasbeeh, inspired by valuable insights provided by scholars and thinkers.

Dimensions of Tasbeeh: The Trinity of Tongue, Thought, and Action

We can divide tasbih into three main types, which complement each other to form a comprehensive and effective practice:

1. Tasbeeh with the tongue: pronunciation that illuminates the heart

This is the most common type, and involves reciting traditional tasbih formulas, such as "Glory be to God," "Praise be to God," "There is no god but God," "God is Great," and other remembrances that glorify and sanctify God. This type also includes reciting the Holy Quran, supplication, and verbally enjoining good and forbidding evil.

Tongue recitation is the essential starting point. It constantly reminds us of God, banishes heedlessness, and prepares the heart for contemplation and action. Its virtue is immense, bringing good deeds and erasing bad deeds, as mentioned in the hadiths of the Prophet.

2. Praise with thought: Meditation that opens horizons

Praising God through thought goes beyond mere verbal expression, moving into the realm of the mind and heart. It is a deep contemplation of God's creation and majesty, of His wondrous craftsmanship and signs in the universe and within oneself. It is a realization of God's majesty and perfection through contemplating His creations and blessings.

It involves contemplating the vast universe, the miraculous human soul, and the blessings that surround us on every side. This type of glorification fosters true knowledge of God, strengthens faith, and fills the heart with love and awe.

3. Praise through action: an embodiment of servitude in life

Praising God through action is the highest and most effective form of praise. It embodies the meaning of praise in daily actions and behaviors. It is about sanctifying God from all shortcomings and flaws by obeying His commands and avoiding His prohibitions in all aspects of life.

Praise through action includes:

- **Performing duties and obligations:**Prayers, zakat, fasting, Hajj, etc.
- **Avoiding forbidden things and sins:**Stay away from lying, injustice, cheating, etc.
- **Kindness to creation:**Helping the needy, maintaining family ties, being kind to parents, etc.
- **Justice and fairness:**In judgment, in dealing with people, in word and deed.
- **Honesty and trustworthiness:**In word and deed, in preserving rights and deposits.
- **Work with perfection and sincerity:**In every field, with pure intention for God.
- **Calling for good:**Enjoining good and forbidding evil with wisdom and good advice.

Praising God through action means making our entire lives obedient to God, striving to fulfill His will on earth, and living according to His law in all aspects of our lives. It means embodying the values and morals of Islam in our daily behavior and setting a good example for others.

Deeper Insights into the Types of Tasbih: Valuable Details

In addition to these main divisions, we can gain valuable insights from some in-depth studies into the concept of tasbih, which provide us with subtle details that enrich our understanding and deepen our practice. For example, a distinction can be made between:

- **Praise be to God:**It focuses on glorifying God and exalting Him above all shortcomings. It is practiced at specific times, such as dawn and sunset, and during prayer.
- **Praise be to our Lord:**It focuses on dispelling misconceptions about God's relationship with His servants, correcting misconceptions, and is practiced at various times and on specific occasions.
- **Tasbih of the Messenger of God:**It focuses on the sanctification of the Prophet Muhammad, peace and blessings be upon him, in terms of his message, and confirming the truth of his prophethood through the miracles of the Qur'an.
- **Praise be to God and His name:**It focuses on the sanctification of Gabriel, peace be upon him, and confirming the truth of his words and abilities.

Practical glorification can also be distinguished between:

- **Praise be to God (Glory be to God):**It is manifested in collective actions that strengthen society and its cohesion, such as congregational prayer and giving zakat.
- **Praise be to our Lord (Glory be to our Lord):**It manifests itself in individual initiatives to reform oneself and the universe, such as repentance and reform, protecting the environment, and helping to cure illnesses.

These subtle details do not contradict the main divisions, but rather add depth and broader understanding to them, helping us practice praise with greater awareness and deeper focus.

Tasbeeh: A Continuous Journey Towards Perfection

Praise is not just words we repeat, but an ongoing journey toward perfection, beginning with the tongue, deepening in thought, and manifesting in action. It is a lifestyle that aims to glorify and sanctify God at every moment and in every aspect of our lives.

Let us make tasbih an integral part of our day, repeating its phrases with our tongues, contemplating its meanings with our minds and hearts, and embodying its values in our actions and behaviors. Then, tasbih will become a light that illuminates our paths, purifies our souls, and brings us closer to our Lord, the Almighty.

Invitation to reflection:

- How can I increase my verbal praise in my day?
- What aspects of the universe, self, and blessings can I meditate on to increase my intellectual praise?
- How can I make my daily actions an embodiment of praise in action?
- Can I apply the fine details of the types of tasbih in my daily practice?

Let us make our lives a constant praise to God, so that God may illuminate our paths and be pleased with us in this world and the hereafter.

32 THE DIFFERENCE BETWEEN INTERPRETATION, EXEGESIS, AND CONTEMPLATION

From the videos of thinker Yasser Al-Adairqawi, we can draw the following conclusions, ideas, and recommendations:

Main conclusions:

1. **The essential distinction between terms:**There are essential and specific differences between interpretation, exegesis, and contemplation; they are not merely synonymous, as is commonly thought. Understanding these differences is essential for proper interaction with the Holy Quran.
2. **The absolute divine interpretation:**True interpretation of the Qur'an is a purely divine work. God alone is the ultimate interpreter of His Book, and the Qur'an interprets itself. There are no human "interpreters" in the absolute sense of divine interpretation. What are known as "books of interpretation" are in fact works of human contemplation and interpretation.
3. **Systematic human contemplation:**Contemplation is a purely human function. It is a systematic process based on tracing Quranic words and concepts within the text itself ("dabar al-kalima"), understanding the relationships between them, and forming a comprehensive picture of the Quranic concept. Contemplation relies on the divine interpretation inherent in the text.
4. **Interpretation as a bridge between text and reality:**Interpretation is the stage that links Quranic understanding (the result of contemplation) to human reality. It involves applying the Quranic concept to real life, and verifying its validity and effectiveness in this context.
5. **Reality is the touchstone of interpretation:**The validity of an interpretation is measured by its credibility and consistency with reality. An interpretation is only valid if it proves effective in addressing real-life issues.
6. **Interpretation is a multidisciplinary process:**Verifying the validity of an interpretation and assessing its impact on reality requires the assistance of experts and specialists from various fields relevant to reality (law, sociology, psychology, natural sciences, etc.), not just religious scholars.
7. **The role of those well-grounded in knowledge in interpretation:**Those well-established in knowledge (in various fields) are the ones who determine the validity of interpretations and their conformity to reality and scientific and applied standards. Their role is to evaluate the interpretations presented, not necessarily to offer the interpretations themselves.

Main ideas:

1. **Redefining the role of "interpreters":**The concept of human "interpreters" of the Qur'an must be reconsidered. Rather than viewing them as interpreters in the divine sense, they can be considered "contemplators" and "interpreters" who have made valuable efforts to understand and apply the Qur'an, but their limited human work must be distinguished from the absolute divine interpretation.
2. **Methodology of self-textual contemplation:**Emphasizing the importance of systematic contemplation based on the Qur'anic text itself as the primary source of understanding, avoiding external and preconceived interpretations, and letting the text guide the contemplative to understanding.
3. **Interpretation as a process of evaluation and application:**Interpretation is not merely a theoretical understanding, but rather a process of evaluating and applying Quranic understanding to reality. Interpretation must be practical and aim to have a positive impact on reality.
4. **The importance of scientific specializations in understanding the Qur’an:**A comprehensive understanding of the Quran and its practical application requires the use of various scientific disciplines. There must be cooperation between religious scholars and scholars of other disciplines in understanding and interpreting the Quran.
5. **Developing the work of the jurisprudential assemblies:**The working mechanism of the Islamic jurisprudence councils must be developed to include the views of established scholars from various disciplines when evaluating interpretations and emerging issues. Judgments on interpretations must be based on realistic scientific and applied criteria, in addition to Shari'a standards.

Practical recommendations:

1. **Study and teach these concepts:**These concepts (interpretation, contemplation, and exegesis) and the differences between them should be included in religious and cultural educational curricula, to enhance systematic awareness in dealing with the Qur’an.
2. **Developing Quranic contemplation curricula:**Encouraging the development of practical approaches to Quranic contemplation based on the self-textual methodology proposed by the lecturer, and training individuals on these approaches.
3. **Establishing evaluation committees for interpretations:**In religious and intellectual institutions, multidisciplinary committees could be established to evaluate new interpretations of Quranic issues, comprising religious scholars and experts from relevant disciplines.
4. **Promoting interdisciplinary dialogue:**Encouraging ongoing dialogue and interaction between religious scholars and scholars of other disciplines, to exchange knowledge and experiences in understanding and applying the Qur’an in various areas of life.
5. **Applying the criteria of realism in interpretation:**When offering interpretations of Qur'anic issues, they must be tested and evaluated in light of reality and their practical application, taking into account the potential implications and repercussions.

6. **Reconsidering traditional interpretation books:**Understanding that traditional books of interpretation are works of human contemplation and interpretation, they can be used as a valuable reference, while being careful not to treat them as absolute "divine interpretation," and encouraging a critical and systematic reading of these books in light of the concepts presented.

In short, these episodes present a new and important methodological approach to the Holy Quran, focusing on distinguishing between divine interpretation and human contemplation and interpretation. They also emphasize the importance of a textual methodology, realism in interpretation, and the use of diverse scientific disciplines to understand and apply the Quran to contemporary life.

33 REDEFINING "ARAB" IN THE QUR'AN:

- **Traditional concept:**Refers to the classical Arabic language in which the Qur'an was revealed.
- **The new concept in the text:**It goes beyond the linguistic meaning to indicate:
  - **Clarity and clarity:**"Clear Arabic" means that the true meanings of the Qur'an are clear and evident, but they require contemplation to uncover them.
  - **Perfection and freedom from defects:**"An Arabic Qur'an without any crookedness" means that the original meanings of the Qur'an (before human modifications) are complete and free from any deficiency or error.
  - **Completeness and comprehensiveness:**The word "Arab" in describing the Houris means that they are perfect in description, and does not refer to the Arab race or origin.

34 "LINGUISTICS" VS. "TONGUE":

- **Tongue (traditional concept):**The organ responsible for speech and language itself.
- Tongue (new concept): refers to:
  - **Writing:**"In clear Arabic" means that the true meanings of the Qur'an are present in the written text, but they require contemplation to uncover them.
  - **Gossip and bad talk:**"There is no blame on his neighbor" means that the apparent meanings of the Quran may be misleading or hide the true meanings, like gossip that hides the truth.

35 REINTERPRETING "SENDING DOWN" AND "REVEALING":

Welcome. This is an interesting proposal that offers a new interpretation of the terms "revelation" and "revelation," focusing on the spiritual and esoteric dimensions of the Quranic text. Let's analyze this proposal:

1. The traditional (and prevailing linguistic) concept:

- **Root (N Z L):**It means descent, solution and rise from high to low.
- **Injaz (verb - Form IV):**It often denotes a single event or occurrence. In the context of the Qur'an, it is usually understood as referring to the revelation of the Qur'an as a whole (e.g., to the lowest heaven) or as a divine act of revelation in general (e.g., "Indeed, We sent it down during the Night of Decree").
- **Download (Activation - Form II):**It often denotes gradualism, succession, and abundance. In the context of the Qur'an, it is usually understood to refer to the revelation of the Qur'an in stages and in parts to the Prophet (peace and blessings be upon him) according to events and occurrences over a period of 23 years. (Example: "And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals, and We have revealed it by stages.")
- **Traditional summary:**Both terms refer to**Divine act of conveying revelation (the Qur'an) from God to the Prophet**, with a difference in the meaning of how it descends (all at once or gradually).

2. The proposed new concept:

- **Focus on the inner meaning:**This interpretation shifts the focus from*practical*Conveying external revelation (from God to the Prophet) to*nature*The inspired text itself, considering that the process of "downloading" is in itself a process of depositing deep or "inner" meanings within the apparent text.
- Download = hide (in the positive sense):
  - "And indeed, it is a revelation from the Lord of the worlds" (Ash-Shu'ara: 192) is interpreted to mean that the Qur'an is a process of depositing and confirming meanings from the Lord of the worlds within the text, such that not all of them appear directly on the surface. This interpretation holds that "revelation" here is not merely a statement about the source of the Qur'an, but rather a description of its nature with its layers of meaning.
  - *Linguistic criticism:*Does the word "tanzil" in Arabic carry the original or common meaning of "concealment" or "concealment"? This is unfamiliar. The basic meaning is gradual descent. The hidden meaning may be a *result*For divine revelation, but does the word itself mean "concealment"? This requires stronger linguistic evidence.
- Download = residence and proof (in the esoteric sense):
  - By analogy with "descended to a place" (resided there), "revelation" is interpreted as meaning that the true meanings have been "revealed" in the sense of "established and established" in the depth of the text.
  - *Linguistic criticism:*While "nazzal" (Form I) can mean "to set up," "tanzil" (the infinitive of Form II) focuses on the act of repeatedly or gradually lowering down. The analogy here may not be entirely accurate in terms of the morphological meaning.

3. Conclusion and evaluation:

- **Subtraction power:**This interpretation opens up horizons for a deeper understanding of the Qur'an, beyond merely relying on the text's outward appearance. This is

consistent with the Qur'anic call for contemplation. It also links the process of revelation with the nature of the revealed text.

- **Weakness of the argument (linguistically):**This interpretation relies on the terms "inzal" and "tanzil" being interpreted in terms of meanings (concealment, inner residence) that are not their original or direct meanings in the Arabic language and in the general Quranic context. It appears to be an interpretation of meaning based on a desired outcome (the presence of an inner meaning) rather than an interpretation based on the direct linguistic significance of the words.
- **alternative:**It can be said that the Qur'an*hostel*(in the traditional sense: gradually revealed by God)*By nature*It carries layers of apparent and hidden meanings that are revealed through contemplation, knowledge, and a pure heart, without the need to redefine the word "revelation" itself to mean "hidden meaning." The miracle lies in the revealed text itself, not necessarily in changing the meaning of the word "revelation."

Ultimately, it is a thought-provoking proposition, but it departs from the direct and common linguistic connotations of the basic Qur'anic terms related to revelation.

From Appearance to Essence: A Project for a New Reading of Major Islamic Concepts

Introduction: The need to free the concept from its history

The concepts of Islam, faith, and Sunnah have always been linked to traditional interpretations that, over the centuries, have formed a dominant understanding, sometimes focusing on formal or historical aspects. However, this understanding was not always the original; rather, it was a product of**Historical correction**Long, thinkers such as George Tarabishi analyzed its roots, explaining how the center of gravity shifted from the "Islam of the Qur'an," with its universal values, to the "Islam of the Hadith," with its circumstantial details that were given the quality of absoluteness and sanctity. What we present here is not merely a call for reconsideration, but rather**A project to liberate these concepts**From the weight of the jurisprudential and historical accumulations, and the transition from rigid definitions to living visions that are manifested in behavior, values, and objectives.

Muslim: From Jurisprudential Identity to Peaceful Behavior

"Muslim" is usually understood as someone who professes the religion of Islam and belongs to its nation. However, we propose a definition that goes back to the Quranic behavioral root. "Muslim" in this context is someone who**He submits his face to God and enters into the system of cosmic peace.**So stop the harm and aggression.

Enriching our conversations: This argument gains its strength when we place it in the context of the transformation in which jurisprudence based on narratives has come to dominate. The definition of "Muslim" has become linked to submission to a vast system

of detailed rulings, with Islam becoming primarily a jurisprudential and legal identity. Returning it to its status as "peaceful behavior" is a departure from this historical understanding and an attempt to restore the Quranic essence that makes**"Peace" (peace)**It is the central value by which the Muslim person is defined in his relationship with existence.

The Believer: From Heartfelt Belief to Embodying Trust and Security

While Islam is often considered the general framework, and faith is the heart's belief, we offer a distinction that makes faith a higher and more practical level. A "believer" is not only someone who has entered into the system of peace (Muslim), but also someone who...**It provides security and reassurance to its surroundings.**, and becomes a reliable source of trust. Faith here is the fruit of**"Security" (security)**That which an individual gives to others, which reflects trust and security in his own heart.

Enriching our conversations: The noble verse, "The Arabs say, 'We believe.' Say, 'You do not believe; but say, 'We have submitted.'" can be interpreted here from a socio-behavioral perspective. The Arabs have achieved "Islam" by abstaining from aggression and fighting, but they have not yet reached the level of "faith," which requires time, interaction, and interactions to build the community's trust. This understanding transcends abstract verbal interpretations and links faith to practical testing in social reality.

Islam: From a Historical Religion to a Comprehensive Universal System

The common perception limits Islam to a historical religion that began with the lineage of prophets and was completed by Muhammad. However, we radically expand this concept, considering Islam as**The comprehensive cosmic system**The One whom God is pleased with and upon whom all existence is governed. “And to Him submits whoever is within the heavens and earth, willingly or by compulsion.”

This universal understanding of Islam has diminished and dwindled with the dominance of a historical jurisprudential understanding. The "Islam of Hadith," discussed by Tarabishi, with its detailed and circumstantial nature, transformed Islam into a system specific to a particular group, with its own cultural and historical boundaries. Restoring the universal concept, however, means that the religion brought by the prophets is merely an embodiment and elaboration of this authentic system within a human context, which restores to Islam its open, humanistic, and universal dimension.

Faith: From Belief to Methodological "Awareness"

Faith is not just an abstract belief, but rather "knowledge"—specific knowledge with its own rules and methods. Herein lies the profound resonance of our previous conversations: it is the Qur'an and the Prophetic Sunnah that define the paths of this "knowledge." The verse, "You did not know what the Book was, nor what faith was," is interpreted to mean that the Prophet ﷺ understood faith in its general sense (trust and security), but he did not possess the systematic, revealed "knowledge" of faith.

The historical shift established by Imam al-Shafi'i directly impacted this concept of "knowledge." While "knowledge" was originally derived from the Quran, it was now derived from a vast system of narratives that constituted a "second revelation." The "knowledge of the believer" could only be complete through knowledge of thousands of hadiths and the sayings of jurists, which burdened the Muslim mind and sometimes distanced it from the greater objectives of the Quran. Redefining faith as "knowledge" derived primarily from the Quran is an attempt to correct this historical trajectory.

Sunnah: The Necessary Distinction Between “Envoy” and “Messenger”

Here we come to the crucial point that addresses the problem at its root. It is the generalization of the authority of the Sunnah without distinction that has led to many problems. Therefore, we propose distinguishing between the two functions of the Prophet (peace and blessings be upon him):

- **"The Envoy":**As a leader in a specific historical context.
- **"The Messenger":**As a bearer of an eternal universal message.

This distinction is a direct methodological antidote to the process of "generalization" that began with al-Shafi'i and was politically consolidated with al-Mutawakkil. Instead of treating everything the Prophet (peace and blessings be upon him) said as sacred legislation, this approach allows us to place every saying and action in its proper context. What was associated with the function of "mission" is studied for inspiration, lessons, and understanding of the methodology, while what was associated with the function of "message" is considered general legislation and universal principles.

"The First of the Muslims" and "The First of the Believers": A precedence of values, not time

Phrases such as “I am the first of the Muslims” are understood as a value precedence and a high rank in achieving the concept.

Enriching our dialogues: The literal, textual understanding that has historically prevailed is what drives the chronological interpretation. However, when we liberate concepts and return them to their value-based essence (Islam as peace, faith as security), it becomes natural to understand "priority" here as primacy in perfection and completeness, not in chronological sequence. It is a precedence in embodying value in its highest form.

Abstract: Towards an Islam of Values and Existence

The project of redefining these concepts is essentially**Editorial project**It aims to liberate the Muslim mind from the burden of accumulations that have transformed Islam from a message of universal values into a closed jurisprudential identity. It represents a transition from the Islam of literal text to the Islam of purpose and essence, from the Islam of identity to the Islam of value, and from the Islam of history to the Islam of a broader existence.

36THE MAP OF THE HUMAN ENTITY IN THE QUR'AN: THE SPIRIT, THE HEART, THE SOUL, AND THE CHEST

When we contemplate the human journey in this existence and its responsibilities, we find that understanding the nature of the human entity itself is the fundamental starting point. The Holy Qur'an, in its clear Arabic language, does not offer a superficial description, but rather delves into the depths of this honored being, using precise terms such as **the spirit، The heart، the heart، self**, and**chest**These terms, which may seem synonymous at first glance, carry essential differences and distinct functions.

Spirit (Ruh): The Order of Life and the Divine Law of Existence

The formation of man begins with a breath from a divine command, which is "**the spirit**It is important to distinguish that the soul here is not the conscious self or the personality that is being held accountable. It is deeper and more fundamental than that; it is**The secret of life that is placed in the fetus**In the early stage (40-day embryo), it is the basic vital force without which no living being exists. In the context of a responsible and rational human being, the soul takes on an additional and important meaning, as it refers to**Divine commands and prohibitions, i.e. the revelation and the Qur'anic message itself**The soul can be likened to the data that comes from the divine "world of command," and whose effects are implemented and manifested in the "world of creation" (the body, reality). The soul, as a divine command, is not subject to the concept of death and annihilation that befalls the body or the sinful soul.

Fu'ad - The brain: the center of perception, learning, and habit formation

If the spirit is law and data, then**The heart**It is the primary processor of this data and the receiver of external influences. The "heart" here is**human brain**It is the first organ to begin functioning relatively consciously, acting as a human "on button."

- **Its main functions:**Responsible for receiving information through the senses, storing it in memory, learning languages, and analyzing matters in a preliminary manner.
- **Habits and automatic behavior:**The heart is primarily responsible for forming and changing habits. It works similarly to the "gear" principle, whereby the repetition of a small action (small gear) gradually leads to the movement of a larger gear (habit), until the habit becomes firmly established and ingrained (postulate).
- **Vital functions:**It controls vital bodily functions such as overall health, sleep-wake cycles, and even the dream world.
- **Initial decisions and evaluation:**The forelock (the front or highest region of the brain) is the part of the heart responsible for making quick, initial judgments (truth/false, right/wrong), making initial decisions, and directly recording good and bad deeds.

Heart (Qalb): Laboratory of Deep Consciousness, Insight, and Faith

While the heart processes information primarily and relates to sensory reality, it comes **the heart** It represents a deeper and higher level of awareness and perception. Its work begins later than the heart, or in parallel with it but on a different level. The heart is not just a blood pump, but rather:

- **Center for Deep Awareness and Insight:**A symbol of the center of deep understanding, contemplation, and insight that transcends superficial phenomena. It is the one who deduces "rightness" from events and experiences.
- **Home of faith and dealing with the unseen:**The heart is the seat of true faith and the instrument through which man engages with the unseen world. It is the recipient of direct revelation or inspiration (the Faithful Spirit).
- **Seat of will and intention (face):**If the forelock in the heart issues initial decisions, then the heart is responsible for the true will and honest intention (face and purpose) that direct human behavior in general.
- **Repository of higher emotions:**The heart is the seat of refined feelings and profound moral evaluations, such as confusion and hesitation in matters of fate, and fear of and hope in God.
- **Vital mediating role:**The heart plays the role of mediator between the fu'ad (the source of primary information and habits) and the nafs (the final manifestation of behavior). It takes from the fu'ad what has been processed sensually, adds to it the spiritual, moral, and faith dimensions, and then "gives" or directs the nafs.
- **Mechanism of operation of the organization (chambers):**The heart operates in a system of "chambers" or priorities, processing and organizing matters based on their importance and spiritual and moral value.

Al-Sadr: The Source of Leading Ideas

"**chest**In the Qur'an, it does not necessarily mean the physical chest, but rather refers to**The source of ideas and beliefs that come to the forefront, shaping behavior and thinking.**When we say "the order was issued" or "the decision was issued," we mean that the order or decision has emanated and emerged from a specific source. In this sense, "the chest" is the place from which a person's basic ideas, fundamental concepts, and deeply held convictions emerge and emerge, guiding their behavior and determining their path. In the context of the verse, "For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts" (Al-Hajj: 46), "the hearts within the breasts" indicates that the hearts (in their broadest sense as the center of consciousness and understanding) reside within**The source of these leading ideas**.

The Soul (Nafs): The entity of manifested consciousness and the seat of responsibility and destiny

selfIn this model, it is a distinct entity, albeit one closely linked to the body, heart, and mind. The conception is presented that the soul is**A created entity that exists outside**

the immediate physical body of a human being. Its presence is likened to a buoy, jellyfish, or lifebuoy that sits "in front of the chest." It has many names (flashlight, raft, bumper) to reflect its various functions.

- **Manifestation of higher functions:**It is the one in which the highest functions of the human entity are manifested: the bearer of light, the shield of protection, piety, and security, the window to expansion and the future, and the home of lofty values.
- **Control and prohibition of desires:**It is possible to “prevent the soul from desires” and control its desires and lusts. This requires integrated and coordinated work from the heart (by changing the programming of habits) and the mind (by directing the will and strengthening the faith-based insight).

The mechanism of purification and reform: the integration of the heart and mind to refine the soul

Understanding the human entity map is not an intellectual luxury, but rather a necessary foundation for understanding how human behavior is shaped, how decisions are made, and how one can strive for purification and reform. The process of reform and change begins with this functional integration among the components of the human being.

Functional sequence of formation of consciousness and behavior

- **Heart (brain):**It first begins as a “switch,” responsible for initial perception, learning, and basic habits.
- **the heart:**It comes next (with maturity and awareness), processes information more deeply, and is responsible for moral and spiritual understanding and faith.
- **self:**It finally manifests and is affected, takes from the heart, and is responsible for broader aspects of the self and its interaction with the future and protection.

The mechanism of habit formation and the role of the heart

The main person responsible for forming habits is **heart (brain)**It works on the "gears/wheels" principle:

- **Minor (commitment):**small repeated action
- **Average (usually):**An action becomes established through repetition.
- **Major (Muslim):**Habit becomes an essential, ingrained part that is difficult to change. The psychological roots of habits (the brain's clay-like nature) are explained by three root habits: the habit of deficiency (leading to attachment), the habit of inactivity (leading to procrastination), and the habit of emotion (leading to emotional attachment and anger). Understanding these roots is essential to the change process.

The role of the heart and mind in purifying the soul.

The process of purifying the soul is an integrated effort between the heart and the mind:

- **The role of the heart (brain):**It contributes to purification through its executive function (controlling habits and shifting gears), its conscious function (recognizing negative habits and weaknesses), and its supervisory role (contributing to preventing the soul from desires).
- **The role of the heart:**It contributes to purification through its guiding and moral role (providing insight and deep understanding), the motivation of faith (fear and hope in God as the strongest motivation), its supervisory role (supporting the heart in restraining the soul from desires from a spiritual and moral perspective), in addition to receiving divine guidance and directing emotions.

Conclusion:

A human being is made up of interconnected components (heart, mind, soul, and spirit), and the process of reform and purification requires understanding how these components work. Understanding this internal map and how they interact **the heart**As a center of awareness and insight, with**The heart**As a center of habits, and how both processes manifest across**chest**In the forefront ideas that guide**self**It is a fundamental key to understanding human behavior and guiding it towards goodness and perfection.

37 THE HEART IN THE QUR'AN: FROM SENSATION TO COMPREHENSIVE CONSCIOUSNESS AND THE LABORATORY OF HUMAN BEING

The concept is **the heart**One of the most profound and significant concepts in the Holy Quran, it transcends being merely a physical organ. This concept sparks extensive debate about its nature and functions, particularly when attempting to connect religious texts with modern scientific understanding and integrate it within the broader map of the human being, which includes the spirit, heart, soul, and chest.

Traditional and functional concept: the heart between the chest and the brain

Traditionally, it is understood **the heart**As a muscle in the chest, it is known for its sensory and emotional functions associated with the acceleration of the heartbeat in response to emotions. However, a deeper insight into the Quranic concept suggests going beyond this narrow sensory and functional understanding.

- **Proposed job concept:**This trend holds that the “heart” in the Qur’an does not necessarily refer to the pectoral muscle, but to **center in the brain (cerebrum)**, specifically what is scientifically consistent with**Limbic System**This system is responsible for emotions, memory, and associated behaviors.

Evidence cited: Quran, language, and science

This new understanding is supported by several pieces of evidence:

- **Quranic:**Verses such as “hearts with which they understand” (Al-Hajj: 46) are interpreted as meaning:**Reason is located in the brain**The word "as-sudur" in the same verse is interpreted to mean "what is at the top and above" (i.e., the head/brain) or "the source of command." "The breasts of those who have been given knowledge" (Al-'Ankabut: 49) is also linked to the brain as the seat of knowledge and deep understanding.
- **Linguistically:**It is based on the root (q-l-b) which carries the meaning**Flipping and converting**, which is interpreted as turning over ideas and meanings to reach understanding. The root (s-d-r) refers to prominence and advancement, i.e., what a person excels in his body.
- **Scientifically:**This explanation is supported by neuroscientific research on the limbic system and its multiple cognitive and emotional functions.

Heart: The Center of Analysis, Choice, and Comprehensive Awareness

Here the concept of the heart takes on a broader and deeper dimension. The heart is not just a place for feelings, but it is**Laboratory of Consciousness**And the axis of complex mental processes:

- **Flip and choose:**The expression "thoughts fluctuate" refers to a constant dynamic within the heart. These are not just random thoughts, but a process.**Review, compare, and evaluate available options.**Here, the heart becomes a cognitive engine that weighs various alternatives, analyzes potential consequences, and ultimately arrives at a "choice" of behavior or attitude. This choice isn't necessarily a fully conscious one; rather, it may be a gradual formation of convictions that translate into action.
- **Behavioral Decision Center:**When we say that the heart is "the center of awareness and perception, where choices are made and behavioral decisions are made," we emphasize that human behavior is not simply a response to external stimuli, but rather the result of a complex internal process that takes place in the heart. This means that true change in human behavior begins at the heart, from that inner space where convictions are formed and decisions are made.
- **Bypass cardiac functions:**The functions of the heart in the Qur’an go beyond mere feeling to include higher cognitive, mental, and spiritual functions such as:**Reason**(They understand by it)**Jurisprudence**(They understand it)**Faith and**

disbelief، Guidance and misguidance، tranquility and fear، cruelty and softness، Contemplation and insight The heart is the center of "turning over" thoughts and meanings to reach deep understanding (fiqh) and contemplation.

Faith and the Heart: Trust that Takes Root and Turns into Behavior

Understanding the heart in this sense radically transforms the concept of faith. "When faith enters your hearts" here does not merely mean emotional belief or mental acceptance. Rather, it means:

- **Instilling trust and security in the analysis process:**Faith, in this context, is**Establishing trust and reassurance**At the core of the heart's thinking and analysis process. When faith "enters" the heart, it means that this trust and security are no longer just external concepts, but have become an integral part of how the heart processes information, evaluates situations, and makes choices.
- **Faith as a firm conviction:**This unshakable confidence becomes a deep, unshakable conviction. This conviction is not just a passing thought; it is **frame of reference** It directs all thinking and choices of the heart. When the heart becomes filled with this deep-rooted conviction, a person's outward behavior becomes a natural and unaffected "reflection" of these inner convictions.

The heart in the human entity map: a vital mediating role

Within the map of the human entity that distinguishes between the spirit, the heart, the soul, and the self, it occupies **the heart** A pivotal position, it is not just an independent entity but it is**bio-mediator**It connects different levels of human consciousness.

- **Spirit (Ruh):** It is the divine order of life and the law of existence, as the data that comes from the divine "world of order" to be implemented in the "world of creation."
- **Fu'ad - brain:**It is the primary processor of data and receiver of external stimuli, and is responsible for sensory perception, direct learning, and habit formation.
- **Heart (Qalb):** a **vessel for insight, faith and direction**It represents a deeper and higher level of awareness and perception. It plays a vital mediating role between the heart and the soul.
- The chest: not the physical chest, but rather the source of ideas and beliefs that come to the forefront and shape behavior and thinking.
- **The soul (Nafs):**It is the entity of manifested consciousness, the place of assignment and destiny, and in it the higher functions of the human entity are manifested.

Conditions for understanding the Qur'an with the heart: purity and detachment

To reach a deep understanding of the Qur'an, this understanding emphasizes that it requires not only a thinking mind, but**A healthy heart and a pure soul**This is what is referred to in the verse, "None shall touch it except the purified." True understanding also requires**Empty the cup**, that is, getting rid of preconceived ideas and traditional perceptions that might obscure a deep understanding of revelation.

Discussion and Criticism: The Breadth of the Qur'anic Concept and the Integrity of the Entity

Although this argument is strong, there are points of discussion:

- **Linguistic interpretation:**The linguistic interpretation of "in the chests" as a spatial adverbial may make its interpretation as a head difficult in its direct context.
- **Comprehensiveness of heart functions:**The comprehensiveness of the functions of the heart in the Qur'an may go beyond what is currently known about the functions of the limbic system alone, indicating a broader spiritual and cognitive dimension.
- **Figurative language:**The Qur'an may have used metaphorical language, referring to the heart (in the chest) as a symbolic center of consciousness, perception, and feeling due to its close connection to life and human experience.
- **Heart-brain axis:**The importance of the scientifically proven relationship between the brain and the heart (the heart-brain axis), which may indicate the integration of functions rather than their separation. Thinking and analytical processes in the brain may directly influence the functions of the heart, and vice versa, reinforcing the idea that the human being functions as an integrated unit.

Final Conclusion: The Heart as the Core of Human Consciousness

The concept of "heart" in the Qur'an is a rich and profound concept, likely representing**Center for comprehensive human awareness and perception**This center combines reason, emotion, spiritual insight, and faith. While the connection to the brain (the limbic system) offers an interesting scientific perspective, the most comprehensive understanding of the Quranic heart remains that it is the inner core where deep understanding (fiqh), contemplation, and the discernment between truth and falsehood take place. This core is influenced by the state of the soul and requires purity to receive and comprehend divine guidance. It calls for moving beyond a purely anatomical perspective to a deeper functional and spiritual understanding, emphasizing that faith is not merely a feeling, but rather a conviction rooted in the depths of consciousness that guides behavior within an integrated system of the spirit, heart, soul, and chest.

38 Revisiting the story of Saleh's camel: Is it an animal miracle or a clear sign?

introduction:

The story of Salih's she-camel is one of the most famous stories in the Holy Quran, associated in the minds with a supernatural miracle, in which a she-camel emerged from a rock to be a sign for the people of Thamud. But is this the only possible interpretation? This section calls for a rereading of the story in light of a deeper understanding of the Quran's language and objectives, based on clear verses and careful linguistic analysis.

an offer:

1. **Traditional interpretation:**The traditional interpretation presents the she-camel of Salih as a real animal, emerging from the rock as a miracle, and that the people of Thamud hamstrung the she-camel and thus deserved punishment.
2. **Suggested interpretation:**The research proposed an alternative interpretation, which holds that “God’s camel” is not an animal, but rather a miraculous verbal verse, similar to the verses of the Qur’an in that they are similar and dual, carrying apparent and hidden meanings that require contemplation and reflection.
    - Evidence from the Qur’an:
        - “And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send the signs except as a warning.” (Al-Isra: 59) The word “visible” refers to insight and understanding, not visual sight.
        - “And do not touch it with harm, lest a near punishment seize you.” (Hud: 64) The use of “touch it” instead of “touch it” indicates a moral harm (denial).
        - “The Messenger of God said to them, ‘The she-camel of God and her watering place.’” (Ash-Shams: 13) Attributing the she-camel as an animal to God is not commensurate with His majesty.
        - “Allah has sent down the best statement: a consistent Book, oft-repeated verses…” (Az-Zumar: 23). The Qur’an describes itself as consistent and oft-repeated.
    - **Linguistic analysis:**Words such as “camel”, “drink”, “hamster”, “dumdum”, “tremble”, “jasmine” are analyzed to reveal their metaphorical meanings related to understanding and perception.
    - **"Planting and palm trees":**“In gardens and springs (26) and crops and palm trees with soft fruit (27)” (Ash-Shu’ara’). It is linked to sifting (purifying thoughts) and planting (planting the seeds of understanding).
3. **Punishment and punishment:**The emphasis is on the fact that the real torment is in the Hereafter, and that what happened to Thamud was a form of intimidation and a deterrent to correct understanding, not necessarily a physical torment.
    - “Then the earthquake seized them, and they lay prostrate within their homes.” (Al-A’raf: 78) It is interpreted as psychological and physical states.

- “So they hamstrung her. Then he said, ‘Enjoy yourselves in your homes for three days. That is a promise that will not be denied.’” (Hud: 65) The respite was for them to think, and the promise was their safety.

4. **The purpose of the story:**The story is meant to be frightening and thought-provoking, not merely a historical account.
    - “And We do not send the signs except as a warning.” (Al-Isra: 59)

conclusion:

This section calls for a reconsideration of the traditional interpretation of the story of Salih's camel and encourages a deeper understanding of the Holy Quran, one that focuses on contemplating and reflecting on its clear verses, rather than limiting itself to their literal, apparent meanings. Understanding the story of Salih's camel as a miraculous textual verse opens new horizons for understanding the Quran's objectives and invites us to further research and contemplate its words.

39 Beyond Recitation: The Deep Meaning of the Word “Quran” and the Need for Contemplation

introduction:

The Holy Quran is the primary source of legislation and guidance in Islam. While the word "Quran" is commonly understood to mean simply "reading" or "recitation," a deeper look into the roots of the word and the nature of the text reveals richer, more intimate dimensions of its message and how to engage with it. Understanding these dimensions is essential for moving from superficial reception to deep comprehension.

On the meaning of “Quran”: between reading, gathering, and coupling

1. **The most famous linguistic root is (read):**The most common and accepted meaning among linguists and exegetes is that the word "Qur'an" is derived from the verb "qara'a," meaning to recite or collect letters and words. The Qur'an is the book that is read and recited, and it is collected between the two covers of the Mushaf. God Almighty says: {Indeed, upon Us is its collection and its recitation. So when We have recited it, then follow its recitation.} (Al-Qiyamah: 17-18). Here, "Qur'an" means to read and recite it.
2. **Referring to the meaning of the plural (horn):**While the direct derivation from “Qarn” (meaning to gather and combine) is not the prevailing linguistic view for the word “Qur’an” itself,*concept*Coupling and combining are strongly implicit in the nature of the Qur’an.
    - **Collection of surahs and verses:**The Qur’an brings together various surahs and verses into one complete book.
    - **Conjunction of meanings:**Its verses are linked to each other and explain each other. Most importantly, as I have indicated, is the link.**The apparent meaning** (directly to the word) **In the esoteric sense**(Deep, derived through

contemplation and understanding). The Qur’an is a text with multiple layers of meanings that are revealed to the contemplative and reflective reader.

A note on diacritics: The agreed-upon and well-known diacritics are "Qur'an" with a damma on the qaf, which is the name of the revealed book. The claim that it is "Qur'an" with a kasra on the qaf is an unpopular opinion and requires strong linguistic and reading evidence to support it against common usage and frequency.

Contemplation: The Key to the Treasures of the Qur’an

The call to understand the Qur'an is not complete merely by reciting and memorizing its words. The Qur'an itself commands contemplation and reflection:

- {Do they not then consider the Qur’an carefully, or are there locks upon their hearts?} (Muhammad: 24)
- {This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.} (Sad: 29)

Contemplation is a mental and emotional process that includes:

- Reflecting on the meanings of the verses and their contexts.
- Connecting different verses to understand the bigger picture.
- Trying to extract the ruling, purposes and goals.
- Applying these meanings to the reality of the individual and society.

Criticism of superficial understanding and its dangers

Restricting oneself to recitation and intonation, despite their importance as part of glorifying God’s words, without delving into the meanings through contemplation, may lead to real dangers:

- **Incomplete or distorted understanding:**Stopping at the literal meaning of a word without considering the context and intentions may lead to incorrect or partial interpretations.
- **Intellectual stagnation:**Failure to use reason to understand the text leads to repeating the opinions of predecessors without examining or understanding the changing reality.
- **Fertile ground for extremism:**A superficial and partial understanding can be exploited to justify extremist or violent positions that are inconsistent with the spirit of Islam and its higher objectives (preserving religion, life, reason, offspring, and wealth).
- **Reason for doubt or atheism:**When the Qur’an is presented in a distorted manner or understood superficially, without touching the mind and heart, some may be alienated or question its divine source, especially when faced with doubts that require a deep understanding to respond to.

The Qur’an: Guidance for the God-fearing and those who reflect

It is true that the Qur'an is "a guidance for mankind" (Al-Baqarah: 185), but the true benefit from it and the guidance of its perfect light are for the righteous who open their hearts and minds to its message. God Almighty says: "This is the Book about which there is no doubt, a guidance for those conscious of God" (Al-Baqarah: 2). Piety here includes striving earnestly to understand God's words, reflect on them, and act upon them, and purifying the soul of whims and prejudices that obscure correct understanding. The one who reflects is the one who goes beyond mere reading to reach the stage of understanding, being influenced, and applying them.

conclusion:
The optimal engagement with the Holy Quran requires us to combine the honor of recitation with deep contemplation. We must move from being mere "reciters" of the Quran to "contemplators" of its verses, striving diligently to explore the layers of its apparent and hidden meanings and connect them to our lives and realities. This is the path to attaining true guidance, understanding the objectives of revelation, and avoiding the pitfalls of superficial understanding. It is an ongoing journey of learning and contemplation, and it is the essence of a lively engagement with the word of God.

40"Nisa" in the Qur'an: Between Touch and Sciatica

introduction:

The word "nisa" (women) in the Holy Quran raises considerable controversy, especially in the verse: "Or you have touched women" (An-Nisa: 43, Al-Ma'idah: 6). Does this verse refer to touching women in the literal sense, or does it have another meaning?

Traditional interpretation:

The prevailing traditional interpretation links the verse to touching women, and considers it to invalidate ablution.

New interpretation:

A new interpretation has emerged based on:

1. **Ancient manuscripts:**Old manuscripts wrote the word "nisa" (without a hamza), not "nisa" (with a hamza).
2. **Linguistic meaning:**The word "nesa" (without a hamza) can mean "sciatica," which is severe nerve pain.
3. **Context:**The verse speaks about situations that prevent one from performing the prayer properly (such as illness and travel).

Suggested interpretation:

Based on the above, the suggested interpretation of the verse is: "Or you were suffering from severe pain (such as sciatica)."

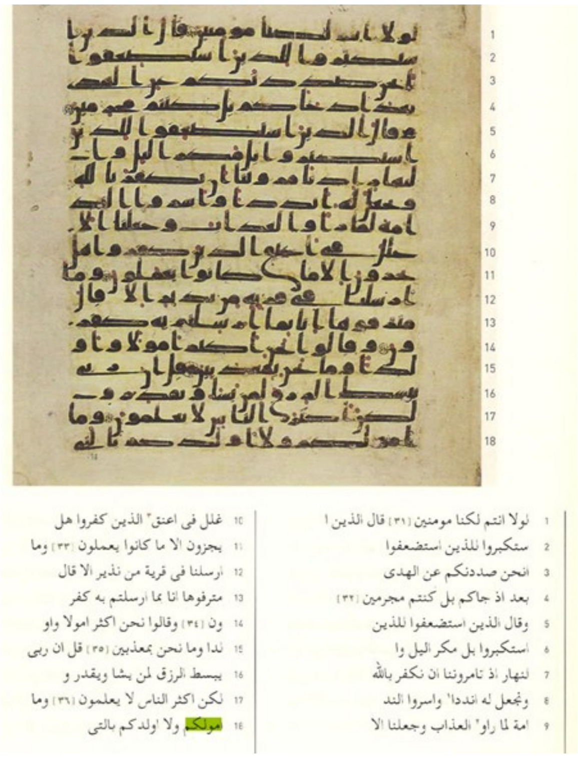
Why is this explanation important?

- **Avoid contradiction:**The traditional interpretation may create a contradiction, as how can touching women in general be forbidden when it is a normal part of life?
- **Fits into context:**The new interpretation is consistent with the context of the verse, which speaks of situations that prevent one from performing worship.
- **Encourages contemplation:**This interpretation calls for critical thinking and not blindly accepting traditional interpretations.

conclusion:

Understanding the word "women" in the Holy Quran requires us to go beyond superficial interpretations and contemplate the verses in light of the language, context, and general objectives of the Quran.

41 The Concept of “Your Wealth” in the Qur’an: Between Material Wealth and Inner Inclinations



The word "your wealth" and its derivatives are repeated dozens of times in the Holy Quran, forming a fundamental part of its economic, social, and moral discourse. The prevailing and established understanding of this term, across centuries of interpretation and study, is **material wealth and property** that a person acquires and disposes of. However, in the context of searching for deeper meanings and inner contemplation of the Qur’anic text, a new reading has recently emerged that offers a different understanding, suggesting that “your wealth” may originally or at a deeper level refer to **tendencies, desires, and ideas** Which a person tends towards and is attached to.

What is the linguistic and contextual basis for both understandings? And which one seems more consistent with the Quranic system as a whole?

1. Common understanding: “Money” means wealth and possessions.

- **Linguistic basis:**The word "mal" in Arabic (from the root m w l) refers to everything that is acquired and owned, whether cash, real estate, merchandise, or other assets. The plural is "amwal." This is the original and direct meaning of the word.

- **Quranic context:**The Qur'anic context supports this meaning with tremendous force. The verses speak of:
    - **Zakat and charity:**It is taken from material wealth ("Take alms from their wealth").
    - **Spending in the way of God:**It means spending money ("The parable of those who spend their wealth seeking the pleasure of Allah").
    - **Inheritance:**It is a distribution of property and money ("And you shall have half of what your wives leave…").
    - **Trade and transactions:**("O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent.")
    - **Usury:**It is a forbidden increase in money ("But if you repent, you shall have your capital").
    - **Temptation and adornment:**Money and children are an adornment of this worldly life and a trial ("Your wealth and your children are but a trial").
      In all these contexts and others, the meaning of material wealth seems to be the only one that is consistent and logical.
- **Verse of Surah Saba (37):**"It is not your wealth or your children that will bring you nearer to Us, except for him who believes and does righteousness…" Here, the contrast between wealth (representing worldly wealth and power) and children (representing human and social power) on the one hand, and faith and righteous deeds on the other, is an eloquent and clear contrast that refutes material values as a criterion for closeness to God.

2. Suggested understanding: "Money" in the sense of inclinations, desires, and ideas

- **Motivation:**This understanding stems from the desire to delve beyond the apparent meaning to reach inner connotations related to the human soul and internal state, and may sometimes be based on observing the spelling of the word in some ancient manuscripts, such as "Amolkum" (without the alif after the waw).
- **Linguistic analysis:**The fundamental problem here lies in the language. The root "mal" (m w l) does not carry the meaning of "inclination" (m y l) or "desire" (r g h b). There is no reliable linguistic bridge between possession and inclination in the root word "mal." As for the orthography of "amulkum," Quranic orthographers have explained that the deletion of the alif after the waw is a standard feature of the Ottoman orthography of the word "amwalkum" (like salawat, zakat, and hawwa), and does not necessarily indicate a different word or a different meaning. The transmitted reading is the ruling.
- **Contextual consistency:**When attempting to apply the meaning of "inclinations" or "thoughts" to Quranic verses, we encounter significant difficulties. How do we calculate zakat based on our "inclinations"? How do we pass on our "thoughts"? How do we prohibit usury in relation to "desires"? In most verses, the context becomes unclear or contradictory. Even in the verse from Surat Saba, interpreting it as "nor your inclinations nor your children..." weakens the analogy and raises questions about what kind of inclination is meant (good or evil?).

Conclusion: The importance of balance between the apparent and the hidden

The Holy Quran is, without a doubt, a book with layers of meaning, and its apparent meaning can lead to its inner meaning for those who contemplate and reflect. However, the search for its inner meaning should not be a reason to ignore the clear apparent meaning or to ascribe meanings to words that are not linguistically or contextually possible.

The word "your wealth" in the Qur'an, based on conclusive linguistic and contextual evidence, clearly refers to **wealth and material possessions**This understanding does not diminish the depth of the Quran. Rather, it reinforces the importance of handling these funds in accordance with God's method, including purification, spending, and justice. It emphasizes that they are a means of testing, not an end in themselves.

But**tendencies, desires, and ideas**Although it is of utmost importance in human life and in one's relationship with God, the Quran expresses it using other, more precise terms, such as "lust," "self," "heart," "conjecture," "knowledge," and others. Confusing these terms can lead to confusion and a departure from the precision inherent in Quranic expression.

Therefore, the stable understanding of the word "your wealth" remains the strongest and most consistent, while contemplating how this material wealth affects our inclinations, desires, and hearts, and how we can make it a means of drawing closer to God, not a reason for distancing ourselves from Him.

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42THE RULING IN THE QUR'AN:

1. The traditional concept of the word "Hukm":
   - **The linguistic root (H K M):**It basically means prevention (to correct), and from it come the meanings of judgment, deciding matters, issuing orders and prohibitions, wisdom (because it prevents ignorance and error), perfection and mastery.
   - **Quranic usage:**The word "judgment" and its derivatives are mentioned hundreds of times with the meaning:
     - **Judiciary and separation:**Between people, in legal or worldly matters ("And when you judge between people, judge with justice").
     - **Sharia rulings:**The commands, prohibitions, and laws revealed by God ("Do they then seek the rule of [the time of] ignorance?").
     - **Power and sovereignty:**To God alone is the judge and the commander ("Judgment belongs only to God").
     - **Wisdom:**(And We had certainly given Luqman wisdom.)
   - **Traditional summary:**"Hukm" refers to legislation, judiciary, divine authority, wisdom, and everything that regulates life and decides matters according to God's will.

2. Proposed new concept of the word "judgment":
    - Thesis: The word “rule,” especially in the context of “Arab rule,” does not simply mean laws, but rather means that the Qur’an was revealed in a way that links and combines apparent and hidden meanings.
    - Connection to “Qiran”: This interpretation seems to borrow the idea of “Qiran” (comparing and bringing together the apparent and the hidden) discussed earlier, and attempts to apply it to the word “Hakam.”
3. Analysis of the new interpretation:
    - **Linguistic basis:**Does the root (h-k-m) carry the meaning of "coupling" or "bringing together two things (apparent and hidden)"? There is nothing in the linguistic dictionaries to directly support this connection. The meanings of separation, prevention, and elimination are the primary ones.
    - **Context of "Arab rule":**This phrase is mentioned in Surat Ar-Ra'd (verse 37): “And thus We have sent it down as an Arabic judgment. But if you were to follow their inclinations after what has come to you of knowledge, you would not have against Allah any protector or helper.”
        - **Traditional contextual interpretation:**“We sent it down” (the Qur’an) to be it.**Final judgment**and the standard to which it is referred, which is**Law and Authority**The commanding and forbidding, which is**Wisdom**adult, all in language**Arabic**Clear and explicit. The warning against following the whims of those who oppose it comes after this clear Arabic ruling. This interpretation is completely consistent with the linguistic and contextual meaning of the warning against following whims versus following divine law.
        - **Applying the proposed interpretation to the context:**"We sent it (the Qur'an) down with hidden meanings coupled with apparent meanings, in the Arabic language." Does this align with the following warning against following whims? The connection seems weaker. Why would following the whims of opponents contradict the Qur'an's apparent and hidden meanings? The stronger contrast is between whims (which are not based on truth) and judgment (definitive judgment, law, divine authority).
    - **"Not just rules and laws":**This point is partly true in the traditional sense as well. The Qur’an is not *only* a book of law in the narrow sense, but rather a comprehensive guidance that includes beliefs, stories, proverbs, wisdom, and morals.*In addition to*Rulings and laws. The word "rule" itself can encompass all of these (in the sense of divine wisdom and comprehensive authority). However, this does not mean that the word "rule" has lost its basic meaning of judgment and legislation, or that it has become a metaphor for "combining the apparent and the hidden."

Conclusion:

The proposed new interpretation of the word "hukm" as meaning "the conjunction of the apparent and the hidden" lacks strong linguistic support and conflicts with the

widespread and established Quranic usage of the term. It also does not align as strongly with the specific context of the phrase "hukman Arabi" as does the traditional interpretation.

It can be argued that the Qur'an, being an "Arab judgment" (i.e., divine wisdom, legislation, and authority in Arabic), may contain layers of meaning (both apparent and hidden), but the word "judgment" itself cannot be attributed this complex meaning (the coupling of the apparent and hidden). Its original connotations of judgment, separation, legislation, wisdom, and authority remain the strongest, most firmly established, and most consistent.

43 The Virgin Mary: A symbol of change and revolution against outdated concepts

introduction:

The story of the Virgin Mary, peace be upon her, is one of the most controversial and controversial stories in religious history. While traditional interpretations present her as an isolated saint, miraculously chosen by God to bear Christ, this new interpretation offers us a completely different vision. Mary, in this context, is not just a historical figure, but a symbol of every human soul (man or woman) striving for change and for emerging from darkness into light, from ignorance to knowledge, and from injustice to justice. She is a symbol of revolution against outdated concepts and rigid traditions that shackle the mind and spirit.

Maryam: The rebel against tradition:

Mary was not a woman who resigned herself to the reality imposed upon her. Rather, she was a thinker and questioner, seeking the truth and challenging convention. She realized that the teachings of the Jewish temple of her time were inconsistent with common sense, reason, and logic, and so she decided to challenge these teachings and seek change.

God Almighty says in Surah Maryam: “And mention in the Book Mary, when she withdrew from her family to a place in the East” (Maryam: 16).

In this verse, we see Mary "rejecting" her people. This "rejection" is not merely a spatial separation, but rather an intellectual and spiritual estrangement from the outdated ideas and beliefs prevalent in her society. She chooses an "eastern location," and the eastern location here is not merely a geographical location, but rather a symbol of the place where the sun of knowledge and truth rises, where her journey toward enlightenment begins.

Veil: A symbol of isolation from falsehood:

The verses in Surah Maryam continue: “So she took a veil to conceal herself from them” (Maryam: 17).

This "veil" is not a physical veil, but rather a symbol of isolation from the false ideas and beliefs that surrounded her. It is a conscious decision to distance herself from everything that hinders her journey toward the truth.

Virgin birth: a symbol of intellectual insemination:

This interpretation rejects a literal understanding of the virgin birth, viewing it as a symbol of the soul's inoculation with new knowledge and enlightened ideas that come from divine revelation. It is a new birth, an intellectual and spiritual birth, not necessarily a physical one.

God Almighty says: “So We sent to her Our Spirit, and he represented himself to her as a well-proportioned human being” (Maryam: 17).

"Our spirit" here means revelation and inspiration, and "a normal human being" means someone who carries this new knowledge, not necessarily an angel. This person is the one who impregnates Mary's soul with new ideas and helps her be born again.

Christ: A Revival Program:

Christ, in this context, is not just a prophet, but a revival program aimed at eradicating the lands of polytheism (false ideas and beliefs) and raising people from the lands of death (ignorance and darkness). He is a call to change, renewal, and reform.

God Almighty says: “When the angels said, ‘O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near’” (Al Imran: 45).

“Word from Him” means the divine program, and “Christ” means the one who wipes out the polytheistic lands, that is, the one who removes false ideas and establishes the truth.

Conclusion:

The story of the Virgin Mary, as presented in this interpretation, is the story of every human being who seeks change and liberation from injustice and ignorance. It is a story that calls for:

- **Critical thinking:**Not surrendering to the imposed reality, and questioning and searching for the truth.
- **Challenge tradition:**Not being afraid to break outdated customs and traditions if they conflict with reason, logic, and common sense.
- **Openness to knowledge:**Receive new knowledge and enlightening ideas from any source.
- **Struggle for the right:**Not remaining silent about injustice and ignorance, and striving to achieve justice and equality.

The Virgin Mary is a symbol of every woman (or human being) who refuses to be a mere subordinate, who seeks to realize her true potential, assert her existence, and contribute to building a better world. It is a story that inspires us all to strive for change and progress, to break free from stagnation and tradition.

44 Kaf Ha Ya Ain Sad: The Code of Quranic Knowledge and the Key to Contemplation

introduction:

Surah Maryam, one of the Meccan surahs of the Holy Quran, begins with the disconnected letters "Ka Ha Ya Ain Sad." Throughout the ages, interpreters have differed in their interpretation of these letters. Some have viewed them as mere letters with no meaning, while others have struggled to find meanings for them. This new interpretation offers a different perspective, considering "Ka Ha Ya Ain Sad" not just ambiguous letters, but rather a code that holds within it the keys to understanding the surah and its profound meanings, and an explicit call for contemplation and reflection.

Kaha Ya Ain Sad: Decoding:

This interpretation holds that each letter of “Kaf Ha Ya Ain Sad” carries a special symbolic meaning, and when these meanings are combined, we form a complete picture of the message conveyed by the surah:

- **K (Kaf):**This letter symbolizes description, cognitive deduction, and rulings and laws. It indicates the importance of using reason and logic in understanding the Holy Quran, and the necessity of deriving rulings and laws from its verses.
- **H (the letter ha):**This letter symbolizes ability, power, and refers to conscience. It indicates God's omnipotence, humanity's capacity for change and development, and the importance of relying on conscience when making decisions.
- **Y (Ya):**This letter symbolizes call, address, and purpose. It indicates that the Holy Quran is a call from God to humanity, that it carries a message addressed to them, and that this message has a purpose and goal.
- **A (eye):**This letter symbolizes a sign (such as "great," "Arabi," "Asir"). It indicates that the Holy Quran contains signs and indications of God's greatness, that it was revealed in clear Arabic, and that understanding it may be difficult for some.
- **Sad (the letter Sad):**This letter symbolizes commandments and trust. It indicates that the Holy Quran contains commandments from God to humanity, and that these commandments are a trust that people must uphold and implement in their lives.

Kaf Ha Ya Ain Sad: A call to contemplation and deduction:

When these symbolic connotations are combined, we find that "Ka Ha Ya Ain Sad" as a whole means that man must derive knowledge from the divine commandments and use his mind, intellect, and faculties to understand these commandments and apply them to

his life. It is an explicit call to contemplate and reflect on the Holy Quran, to transcend superficial and literal interpretations, and to delve into the depths of its meanings.

Evidence from the Qur'an:

This interpretation cites numerous Quranic verses that support this view and emphasize the importance of contemplating and reflecting on the Holy Quran, such as:

- "Do they not then reflect upon the Qur'an, or are there locks upon their hearts?" (Muhammad: 24): This verse urges contemplation and understanding of the Qur'an, and rebukes those who do not reflect upon it.
- **"There are certainly signs in that for a people who understand." (Al-Ra`d: 4)**This verse indicates that God's signs in the universe and in the Holy Quran indicate His existence and power, and that these verses are directed to people of reason who reflect and contemplate.
- **"This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded." (Sad: 29)**This verse shows that the purpose of revealing the Holy Qur'an is to reflect on its verses and remember, and that this reflection and remembering is for those with understanding (people of reason).

Conclusion:

Interpreting "Kaf Ha Ya Ain Sad" as a key to Quranic knowledge and a code for contemplation invites us to reconsider the way we approach the Holy Quran. It invites us to:

- **Go beyond superficial interpretations:**Not being satisfied with the apparent meanings of the verses, and striving to understand the deeper and more distant meanings.
- **Use reason and logic:**Not accepting any interpretation that contradicts reason, logic and common sense.
- **Contemplation and reflection:**Set aside time to reflect on the verses of the Holy Quran and try to understand them and extract lessons and morals from them.
- **Linking the verses:**Trying to connect the different verses and understand them in their overall context.

"Ka Ha Ya Ain Sad" is a call to every Muslim to be thoughtful and contemplative, to seek to understand the Holy Quran deeply and sincerely, and to apply its teachings in his life.

45 The New Concept of Abrogation in the Qur'an: Explanation and Clarification Instead of Removal and Nullification

introduction:

The issue of abrogation in the Holy Quran is a thorny issue that has sparked widespread controversy throughout Islamic history. The traditional understanding of abrogation, which refers to the removal and nullification of a verse or ruling by another verse, raises questions about the Quran's perfection and preservation. This paragraph presents a new concept of abrogation, based on evidence from the Holy Quran itself, which views abrogation as clarification, explanation, and elaboration, rather than removal and nullification.

First: Reconsidering the linguistic meaning of the word “copy”:

Instead of limiting the meaning of abrogation to removal and transfer, we must return to the linguistic root of the word (n-s-kh) and its broader connotations. This root refers to:

1. **Correlation and association:**Copying is extracting something that is related to the original and connected to it.
2. **Management and training:**Copying is the process of directing the composition towards coherence, i.e. revealing what is latent in the original.
3. **Statement and clarification:**Abrogation is the disclosure and clarification of what was originally hidden.

Second: Interpretation of the pivotal verse (Al-Baqarah: 106):

{We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it.}

- **"We abrogate from a verse":**It does not mean that we remove a verse, but rather that we clarify, explain, and detail a verse.
- **Or we forget it:**It does not mean that we make it forgotten, but rather we postpone its explanation and details until a specified date.
- **"She brought something better than it or similar to it":**It does not mean that the abrogating verse is better than the abrogated one, but rather that the explanation of the abrogated verse comes with many options (better than it) or with one explanation that is sufficient for it (like it).

Third: “Aya” means “a window for questioning”:

A verse in the Qur'an is not just a sentence, but rather a "window of inquiry," an entry point for contemplation and reflection. Every verse is an invitation to reflect on God's creation and His laws.

Fourth: Evidence from the Holy Qur’an:

1. **Verse of Al-A’raf (154):**{And in its copy is guidance and mercy}: “its copy” here means its statement and content, not its physical form.
2. **Verse of Hajj (52):**{Then God abrogates what Satan suggests}: Abrogation here means removing ambiguity and doubt, not removing the verse itself.
3. **Verse of Al-Jathiya (29):**(This is Our Book that speaks to you the truth. Indeed, We were transcribing what you used to do.) Transcribing here does not mean making a

copy, but rather explaining and clarifying the actions, and providing evidence for them.

Fifth: Denying abrogation in the sense of removal and nullification:

There is not a single verse in the Holy Quran that scholars have unanimously agreed to have been abrogated, meaning removed or nullified. The verses that are said to have been abrogated still exist in the Quran and are cited as evidence.

Sixth: Abrogation is the gradual statement:

Abrogation is the gradual clarification of God Almighty's rulings, in keeping with the evolution of society and changing circumstances. This clarification may be:

1. **Restriction for one year:**Such as allocating a general rule to specific cases.
2. **Specifically for:**Such as defining the scope of an absolute rule.
3. **A statement of the whole:**Such as clarifying an ambiguous meaning in a verse.

Seventh: Examples from the Holy Quran:

- **The verse of the sword:**Which is misunderstood as abrogating the verses of forgiveness and pardon, it is in fact not abrogating, but rather it is specific to the state of war, and is restricted by controls, and does not mean absolute fighting.
- **Several verses for a woman whose husband has died:**The verse that talks about the waiting period of one year and the verse that talks about the waiting period of four months and ten days are not contradictory. The first talks about the commandment to remain in the marital home, and the second talks about the legal waiting period.
- **Giving charity before speaking to the Prophet:**This verse is not abrogated in the sense of being removed, but rather it is specific to the time of the Messenger, may God bless him and grant him peace, and the wisdom behind it is to lighten the burden on him and teach Muslims the etiquette of supplication.

Eighth: The perfection of the verses of the Qur’an:

All verses of the Holy Quran are perfect, without doubt or contradiction. {A Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted.} (Hud: 1).

Conclusion:

Understanding abrogation in the Holy Quran as clarification, explanation, and elaboration, rather than removal and nullification, removes the problems raised by the traditional understanding and emphasizes the Quran's perfection, preservation, and the precision of its verses. This new understanding invites us to further contemplate the verses of the Holy Quran and to derive from them legal rulings that are appropriate to our contemporary reality.

46"The Mihrab," "The Wall," and "The Treasure": Quranic Symbols That Transcend the Literal into Horizons of Knowledge

introduction:

The Holy Quran is replete with symbols and allusions that carry deeper meanings that go beyond their immediate, apparent meanings. These symbols are not merely passing phrases; rather, they are keys to a deeper understanding of the Quran's message and an invitation to contemplate and reflect on its verses. In Surah Maryam, the symbols of "mihrab," "wall," and "treasure" stand out as prominent examples of this Quranic symbolism, which this new interpretation offers a vision that transcends literal meaning and embraces horizons of knowledge.

The Mihrab: The Intellectual Battlefield:

In this interpretation, the concept of "mihrab" is not limited to the physical place of prayer in a mosque, but rather extends to encompass the mind and intellect, where man's battle against false ideas and corrupt beliefs takes place. It is the arena of the greatest jihad: the jihad of the soul and the jihad of word for word.

- **Evidence from the Qur'an:**God Almighty says:**"Every time Zechariah entered upon her in the sanctuary, he found with her provision." (Al Imran: 37)**The author believes that the "prayer niche" here symbolizes Mary's mind and intellect, and "sustenance" symbolizes the knowledge and wisdom she received from divine revelation.

The wall: the divider between the apparent and the hidden:

In this interpretation, the concept of "wall" transcends the physical barrier, becoming a symbol of the divide between the apparent and the hidden, between the literal meaning of the Quranic text and the deeper meaning it conveys. It is an invitation to penetrate beyond letters and words and delve into the depths of meaning.

- Evidence from the Qur'an: The Almighty says: "And as for the wall, it belonged to two orphan boys in the city, and beneath it was their treasure" (Al-Kahf: 82). The author believes that the "wall" here symbolizes the heavenly book (the Torah), the "two orphan boys" symbolize Jesus and Mary, and the "treasure" symbolizes the knowledge and wisdom that was hidden from people according to the apparent meaning of the text, requiring deduction and interpretation.

Treasure: Hidden knowledge and science:

The concept of "treasure" in this interpretation is not limited to buried money, but rather extends to include the knowledge and science we must seek and extract from within texts, from our lives, and from our experiences. It is a precious treasure, but it may be hidden from view and requires effort, research, and exploration.

- **Evidence from the Qur'an:**The same previous verse in Surat Al-Kahf (**"As for the wall, it belonged to two orphan boys in the city, and there was beneath it their treasure."**) Supports this interpretation, as the treasure here is not buried money, but rather the knowledge and science that was hidden in the text's appearance and needed to be deduced.

Conclusion:

Understanding these Qur'anic symbols ("mihrab," "wall," and "treasure") calls us to:

1. **Go beyond the literal:**Not being satisfied with the apparent meanings of texts, and striving to understand the deeper and more distant meanings.
2. **Meditation and contemplation:**Set aside time to reflect on the verses of the Holy Quran and try to understand them and draw lessons and morals from them.
3. **The search for knowledge:**Striving for knowledge and science, and not being satisfied with ignorance and imitation.
4. **Intellectual Jihad:**Fighting false ideas and corrupt beliefs with knowledge, argument and proof.

These symbols are a call to every Muslim to be a thinker and a seeker of truth, to seek a deep and sincere understanding of the Holy Quran, and to apply its teachings to his life. It is a call to elevate oneself through knowledge and learning, and to contribute to building a better, more conscious society.

47 The meaning of the word "soul" in the Holy Quran

Especially in the context of the verses in which it appears in relation to God and in the verses in which it refers to human souls, he wonders whether the word "soul" carries the same meaning across these different contexts or if there are subtle differences in its interpretation.

Let us analyze the verses he mentioned and the meaning of "soul" in each one:

Surah Al-Ma'idah 5:116:

The verse is part of a dialogue between God and the Prophet Jesus (Jesus).

God asks: "And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as two deities besides God?' He said, 'Glory be to You! It is not for me

to say that which I have no right to. If I had said it, You knew it. You know what is in my soul, and I do not know what is in Your soul. Indeed, You are the Knower of the unseen.'"

Interpretation: "And when God said, 'O Jesus, son of Mary, did you tell people to take me and my mother as gods?'" He said, "Glory be to You! It was not for me to say what I had no right to say. If I had said it, You would have known it. You know what is in my soul, and I do not know what is in Your soul. Indeed, You are the Knower of the unseen."

Here, the word "my soul" (nafsi) refers to the spirit or self of the Prophet Jesus, and the word "your soul" (nafsaka) is used in a way to describe the divine essence or knowledge of God. It does not literally indicate that God has a "spirit" in the human sense, but rather is a way of expressing the inner reality that is unknown to God in comparison to the known human soul.

Surah Al-An'am 6:12:

The verse talks about the attribute of mercy in God.

"Say, 'To whatever is in the heavens and the earth.' Say, 'To the One who has decreed upon Himself mercy. He will surely protect you until the Day of Resurrection, about which there is no doubt. Those who have lost themselves - it is they who will not believe.'"

Interpretation: (Say: To whom belongs what is in the heavens and the earth? Say: To God. He has decreed upon Himself mercy. He will surely gather you together on the Day of Resurrection, about which there is no doubt.) And those who lose themselves are those who do not believe.

"My soul" (nafseh) here is translated as "His soul." In this context, it denotes God's essence or being, and that He has taken it upon Himself to be merciful. It is not a spirit in the created sense, but rather an attribute of the divine being.

Surah Al Imran (Al Imran) 3:28 and 3:30:

These verses warn against being deceived by worldly appearances and fearing God.

Verse 28: “Let not the believers take the disbelievers as allies rather than the believers. And whoever does that has nothing to do with Allah, except that you fear them with due caution. And Allah warns you against Himself, and to Allah is the final destination.”

Interpretation: “Let not believers take disbelievers as allies rather than believers. And whoever does that has nothing to do with God, except that they take precautions against them.” And God warns you of Himself, and to God is the final destination.

Verse 30: “On the Day every soul will find present what it has done of good and what it has done of evil. It will wish that between it and that was a great distance. And God warns you of Himself. And God is Kind to [His] servants.”

Translation: “The Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance. And God warns you of Himself.” And God is kind to His servants.

In verses 28 and 30, the word “soul” (nafsah), translated “his soul,” again refers to God’s essence or being. The warning is from God himself, emphasizing the seriousness of the message. In contrast, in verse 30, the word “soul” (nafs) refers to the spirit of each individual.

Surah Al Imran (Al Imran) 3:185:

This verse talks about the inevitability of death.

Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

Translation: (Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire].) And what is the life of this world except the enjoyment of delusion.

"Soul" here clearly means "spirit" in the sense that every living being has a soul, emphasizing that death is a universal experience for all created beings.

Surah An-Nisa (4:1):

This verse describes the creation of man.

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Him, about whom you ask one another."

"Soul" in relation to God Almighty refers to His exalted essence, His essence, His being, and His intrinsic attributes. This does not mean that God has a "soul" in the human sense of a created spirit or soul.

"Soul" in relation to man (and creatures): refers to the spirit, self, personality, living being.

The main point: The important question is about the accuracy of our understanding of Quranic terms and how context plays a crucial role in determining meaning. My explanation aims to provide this clarification and emphasize that "nafs" is not a word that carries a single, consistent meaning in all contexts.

48 From Migration to Exodus: A Corrective Reading of the Concept of the Prophet's Exodus in Light of the Qur'anic Language

The event of the Prophet Muhammad's ﷺ migration from Mecca to Medina, which we know as the "Hijra," is undoubtedly a cornerstone of Islamic history and the turning point from which the Islamic state and society emerged. However, when we delve into the subtleties of the Quranic statement, we find that the Quran uses a more specific and profound term to describe this pivotal event for the Prophet ﷺ: "exodus," not "migration" in its open sense. This distinction is not merely a linguistic luxury; rather, it is key to understanding the essence of the event as the fulfillment of a divine law and the completion of a divine command.

"Exit after expulsion": A divine law and an enforceable ruling

The hostility and persecution the Prophet (peace and blessings be upon him) faced, to the point of conspiring to expel him, was not an exceptional event. Rather, it was part of a long chain of God's laws with His messengers. The Qur'an affirms that the threat of expulsion is an almost inevitable fate for every messenger who calls his people to the truth. God Almighty says:**And those who disbelieved said to their messengers, "We will surely expel you from our land, or you must return to our religion."**(Ibrahim: 13).

This verse establishes "expulsion" as an enforceable divine decree and an established tradition. Accordingly, what the Seal of the Messengers, peace and blessings be upon him, endured was not surprising; rather, it was the ultimate fulfillment of this tradition, as the harm he endured was compounded and every aspect of the struggle between truth and falsehood was embodied.

The precision of the Quranic tongue: "She brought you out" and "He brought him out"

When the Qur'an speaks of the Prophet's (peace and blessings be upon him) exodus from Mecca, it uses a precise language that attributes the act of expulsion to the disbelievers and makes the Prophet's exodus a result of this act. Note the words of God Almighty, addressing His Prophet:**And how many a city was stronger in power than your city which expelled you?** (Muhammad: 13). In the context of talking about his victory in the cave, he says:**{If you do not aid him - Allah has already aided him when those who disbelieved had expelled him.}**(At-Tawbah: 40).

In both instances, the verb is "expelled," indicating that the initial decision to expel him came from his people. He was "expelled" by force, and then he "expelled" himself by God's command and permission. This adherence to the Quranic language shifts the event from a personal initiative to a response to a divine command in the face of human deceit.

The essential difference: the migration of the believers and the departure of the Messenger

Here lies the fundamental difference between the "immigrants" and the "messenger."**immigrants**They are those who left their homes and wealth out of faith, fleeing persecution with their religion. Their act of "emigration" is a commendable voluntary act, as indicated by the verse:**{And those who emigrated and were expelled from their homes}**The verse distinguishes between those who "migrated" and those who were "expelled."

But**The Messenger, may God bless him and grant him peace**His situation is different. He is charged with a message and is bound by revelation. He does not act on his own. The deceit of the Quraysh reached its peak with their conspiracy against**{To imprison you, or kill you, or expel you.}**(Al-Anfal: 30). However, the Prophet, peace and blessings be upon him, did not leave until he received divine permission. Had he left of his own accord before the command, his action would have been a violation of the command. Therefore, the divine warning came in Surat Al-Qalam:**And do not be like the companion of the fish.**...who left his people angrily before he was given permission.

So, his migration was not an open, personal decision, as it was for believers, but rather an organized departure by God's command after he had actually been "expelled" by his people. And when he left, he did not leave alone, but left to establish a new community that welcomed him.**The Ansar**The people of Medina who supported God and His Messenger, and sheltered their immigrant brothers, thus completing the scene of nation-building.

Conclusion:
Understanding the event of the move to Medina as an "exodus" followed by an "exodus by God's command" restores the true dimensions of the event. It highlights the event as a divine law, demonstrates the precision of the Quranic statement, and clarifies the special status of the Messenger, peace and blessings be upon him, who moved only by revelation. It was not merely a move from one place to another; rather, it was a manifestation of the divine will that transformed the enemy's deception into a clear victory, and the forced exodus into the beginning of the establishment of the greatest civilization known to history.

49 Between God's revelation and human interpretations: Where does reason play a role?

Reason or not? The essential difference between God’s call and human call

A call for reflection: Should a person use his mind to understand religion or should he follow tradition without thinking?

“God said, ‘Reason,’ but man said, ‘Do not reason.’” To whom should we listen?

God's call to reason versus man's call to irrationality

Focus on the verses "Do you not understand?" and "Do you not reflect?" There are many verses in the Quran that conclude with questions that encourage reasoning, reflection, and contemplation, demonstrating the importance of reason in religion from its perspective. These verses include "Do you not understand?", "Do you not reflect?", "Do you not reflect?", "Perhaps they will understand?", and "Perhaps you will understand."

The Quran's Challenge to Reason: It is mentioned that the Quran challenges people to read it, think about it, and decide for themselves whether it is from other than God or not, which indicates the Quran's confidence in the mind's ability to comprehend the truth.

Criticism directed at "reason should not be used over transmission"

Warning against a "brain freeze" at a certain point: A warning against stopping thinking and criticism at a certain point in understanding religion, on the grounds that "sheikhs and scholars" are more knowledgeable, or that the person is "who they are" to oppose them. This cessation of thinking is seen as a "brain freeze."

Emphasizing freedom and choice: Emphasizing that the choice ultimately lies with the individual: “The choice is yours. Whoever is guided does so for himself, and whoever goes astray does so to his own detriment.”

In short, the basic idea is to call for the use of reason and critical thinking in understanding religion, and not blindly submit to authority or rely on uncritical transmission. It also emphasizes that the Quran itself encourages and calls for reason. The video raises questions about the proper balance between transmission and reason in religious understanding.

50 Calling for a Direct Understanding of the Qur’an and Contemplation of Its Verses

The Qur’an calls for “the best interpretation”: Verse 33 of Surah Al-Furqan: “And they do not bring you an example except that We bring you the truth and the best explanation” confirms that God Himself calls for the search for “the best interpretation” of the Qur’an.

The Qur’an “is an explanation of all things.” Another verse, verse 89 of Surat An-Nahl: “And We have sent down to you, [O Muhammad], the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims,” confirms that the Qur’an is an explanation and clarity of all things, and is not an ambiguous or encrypted book.

Facilitating the Qur’an for remembrance and contemplation: This refers to verse 17 of Surah Al-Qamar: “And We have certainly made the Qur’an easy for remembrance, so is

there any who will remember?" This confirms that God has made the Qur'an easy for remembrance and contemplation, meaning that it is not restricted to a specific group or incomprehensible.

The Quran addresses "pure souls": Verse 79 of Surah Al-Waqi'ah: "None shall touch it except the purified." This connects this to the idea that the Quran addresses pure souls, perhaps meaning that a correct understanding of the Quran requires purity of soul and heart.

The Qur'an is valid for all times, places, and people: Emphasis on the Qur'an's comprehensiveness and validity for all times, places, and people, which means that its interpretation must be renewed and appropriate for every era.

Criticism of the idea of relying solely on "human" interpretations: The speaker implicitly criticizes the idea of relying solely on ancient human interpretations (such as those of al-Tabari, al-Qurtubi, al-Razi, Ibn Kathir, and others) without striving to directly understand and contemplate the Quran in each era. These interpretations are "human interpretations" and may be tied to their environments and eras.

The Quran is complete and clarifies everything: The Quran is neither incomplete nor ambiguous, but rather "explains everything," as stated in verse 89 of Surat An-Nahl. This means that the Quran contains everything a person needs in both his religious and worldly affairs.

The Quran's Dispensing with Human Scriptures: An interrogative question: "If we were to remove all human scriptures, would the Quran be complete or incomplete?" The Quran is complete in itself, and we may not need human scriptures to understand or apply it.

Focusing directly on the Qur'an: Turning directly to the Qur'an to understand and interpret it, rather than relying on human-made books that may be subject to incompleteness, distortion, or differences.

Comparing the Qur'an to "Moses' Cow" and "the people of the Qur'an": He uses two examples to illustrate his point.

Moses' Cow: The story of the cow of the Children of Israel in the Quran, and how God commanded them to slaughter a specific cow, but they raised many questions and complicated matters, which indicates that excessive complexity can lead a person away from the original purpose.

People of the Qur'an: Muslims who follow the Qur'an, and he compares them to the "people of Moses," perhaps to indicate that the Qur'an is the book that Muslims should primarily follow.

A Call to “Pure Souls” and “Those Who Purify”: Linking the understanding of the Qur’an to “Pure Souls” and “Those Who Purify,” citing verse 79 of Surat Al-Waqi’ah: “None shall touch it except the purified.”

A deep understanding of the Qur’an requires purity of heart and soul.

In short: The call to understand the Quran directly and contemplate its verses, while emphasizing that the Quran itself facilitates understanding and calls for the search for the "best interpretation" for all times and places, without being satisfied with ancient human interpretations that may not be appropriate for all eras. The video suggests that the Quran addresses both the mind and the heart, calling for a pure soul to understand it more deeply.

Call for thinking with “one mind” and “emptying the cup”: The expressions “one mind” and “emptying the cup” are used as examples.

One Mind: Calls for thinking with “one mind,” which here means thinking impartially and honestly, without bias or external influences.

Emptying the Cup: One must “empty the cup” of preconceived notions and inherited human interpretations in order to understand the Qur’an correctly and directly.

In short: The call to make the Qur’an the primary and primary reference for Muslims, and to turn directly to it for understanding and contemplation, while emphasizing the Qur’an’s perfection and comprehensiveness, and dispensing with it the need for human-made books. It is also necessary to purify the soul and empty the mind of preconceived notions in order to understand the Qur’an correctly.

51 Interpretation of verse 109 of Surah Al-Ma'idah: Did Prophet Muhammad possess knowledge of the unseen?

A video recently went viral online of a Muslim man discussing an interesting interpretation of verse 109 of Surah Al-Ma'idah in the Quran. The man argues that this verse indicates that even God's messengers, including the Prophet Muhammad (peace and blessings be upon him), do not possess knowledge of the unseen.

Text of verse 109 of Surat Al-Ma'idah

The man begins the video by reciting verse 109 of Surah Al-Ma'idah in Arabic, followed by a simple Arabic translation:

The Day God will assemble the messengers and say, “What was your response?” They will say, “We have no knowledge. Indeed, it is You who is the Knower of the unseen.”

Translation: “The Day God will assemble the messengers and say, ‘What was your response?’ They will say, ‘We have no knowledge. Indeed, it is You who is the Knower of the unseen.’”

The man's interpretation of the verse

The man explains his interpretation of the verse, emphasizing the following points:

The Day of Resurrection: The verse speaks about the Day of Resurrection, which is the day on which God will gather all the messengers.

Questioning the Messengers: God will ask the Messengers about what they were “answered,” that is, how people responded to their message and call.

The Messengers' Confession of Ignorance: The messengers, including the Prophet Muhammad, respond with, "We have no knowledge." The man emphasizes that this admission of ignorance was made by all the messengers, without exception.

Absolute knowledge of the unseen belongs to God alone: The messengers conclude their answer by acknowledging that God alone is the “Knower of the unseen,” that is, the One who knows everything that is hidden from creation.

Link to Muslim prayers and knowledge of the unseen

The man links this interpretation to the popular notion among some Muslims that the Prophet Muhammad knows their prayers, supplications, and even other unseen matters. He asks:

If the messengers themselves admitted that they did not know how people would respond to their messages on the Day of Judgment, which was a matter related to the impact of their message in this world, then how could the Prophet Muhammad have known other unseen matters, such as the prayers of Muslims after his death?

How can the Prophet, who is among the messengers who will answer with “We have no knowledge,” possess knowledge of the unseen when the verse limits absolute knowledge of the unseen to God alone?

An invitation to contemplation and reflection

The man emphasizes that he is not offering a final fatwa or interpretation, nor is he seeking to challenge or confound anyone. His goal is to invite Muslim viewers to:

Read the verse themselves: Encourage them to go back to the Qur’an or Qur’an apps and read verse 109 of Surah Al-Ma’idah themselves.

Pondering its meaning: It calls on them to reflect on the meaning of the verse and understand it for themselves, far from any preconceived interpretations.

Critical Thinking: Encourages them to think critically about concepts related to the unseen and their compatibility with this clear Quranic verse.

a summary

This video presents a superficial interpretation of verse 109 of Surah Al-Ma'idah to argue that absolute knowledge of the unseen is an attribute of God alone, and that even God's messengers, including the Prophet Muhammad, do not possess such knowledge. The man leaves it to viewers to ponder and reflect on this interpretation, focusing on reading the verse themselves and contemplating its meanings.

52 In a world without books: Is the Qur'an still sufficient?

Reading into a question that deconstructs the heritage system

A powerful video poses a profound yet simple question: "If we were to remove all human scriptures, would the Quran remain complete or incomplete?" This is not just a fanciful hypothesis; it is a powerful methodological tool, a call for intellectual detachment and a return to the basics of knowledge, launched by a speaker who presents himself not as an interpreter or fatwa-issuer, but rather as a thinker who respects the human mind and invites it to contemplate.

Deconstructing the central question: isolating variables to understand the origin

The true power of this question lies in its ability to isolate the divine text (the Qur'an) from all other human productions (heritage). It forces us to confront a fundamental question: Is our relationship with the Qur'an direct and authentic, or is it mediated by a vast system of commentaries, exegeses, jurisprudence, and hadiths that have accumulated over fourteen centuries?

This question strikes at the heart of the historical problem analyzed by thinkers such as George Tarabishi, which is:**"The transition from the Islam of the Qur'an to the Islam of the Hadith"**If the Quran alone "explains everything," as the speaker asserts, this means that the heritage system added to it is not necessarily complementary. Rather, from this perspective, it may simply be a "historical burden" that distances Muslims from the original, pure source. The question, then, is not about the Quran's perfection, but rather about the extent to which Islamic thought "relies" on a human heritage that is subject to error and correctness.

Reading Metaphors: Beyond Words

The speaker uses eloquent metaphors to convey his point, which carry deeper connotations when analyzed:

1. **"Empty the cup":**This is a classic metaphor in philosophy and spirituality, but here it takes on a sharp critical dimension. What fills the cup and prevents it from receiving the light of the Quran? In the context of contemporary critical discourse, this cup is filled with: "So-and-so said" and "the scholars agreed on such-and-such," jurisprudential preconceptions, conflicting narratives, and the authority of sheikhs and schools of thought. "Emptying the cup" here is a polite invitation.**For the cognitive break**With traditional beliefs, and liberation from their guardianship to be able to see the Qur'anic text with a new eye.
2. "Lighting a lamp": With this metaphor, the speaker strips himself of the cloak of religious authority. He is not the sheikh offering a "solution" or a "fatwa," but rather a mere stimulant intended to stimulate the listener's self-reflection mechanism.

This position is the complete opposite of the system of "religious priesthood" or "human idolatry" that the radical Quranic discourse attacks. Instead of saying, "Turn off the light of your mind and follow me," it says, "Take this lamp and light it yourself." It is an explicit call for individual responsibility in understanding and a rejection of the "herd" model of following an external authority.

From Quiet Invitation to Radical Conclusion: A Bridge to Our Previous Dialogues

Despite its calm and conciliatory tone, the logic presented in this video is the same as that which leads to the more radical positions held by those who advocate it, known as "Quranists." The relationship between the two is that of premise and conclusion:

- **Logical introduction (from the video):**The Qur'an is complete, perfect, and an explanation of everything.
- **The inevitable result (from the Qur'anic discourse):**If the Quran is perfect, then any human additions to it (the traditional books) are necessarily either useless superfluity, a fabrication that detracts from the Quran's perfection, or an "impurity" that confuses truth with falsehood. If understanding the Quran requires only a pure heart and a reflective mind, then the authority of scholars and jurists becomes an obstacle and a veil from which one must be freed.

Thus, the quiet call to "reflect on the sufficiency of the Qur'an" is the seed from which grows the radical tree that rejects the entire heritage. The video represents**Contemplative and advocacy pole**While the speech we analyzed previously represents**The confrontational and rhetorical pole**For the same basic idea.

Analytical summary: a call for reflection or a tool for deconstruction?

The message of the video, despite its apparent simplicity, is in fact **deconstructive tool**Powerful. It does not challenge a particular heritage text, but rather challenges**The legitimacy of the entire heritage system**By undermining its basic premise (which is the Qur'an's need for it).

It invites the listener on a journey of intellectual independence, beginning with a simple question but potentially leading to a re-establishment of their relationship with religion on entirely new foundations, one based on a direct, personal, and unconditional relationship with the Quranic text alone. The ultimate message goes beyond superficial recommendations to pose a deeper question: Are we ready to trust God and His Book completely, or will we remain captive to the fear of a "bookless world"?

53 The Quranists: A Return to the Origins or a Break with History? A Reading of the Dialectic of Method and Discourse

Introduction: A phenomenon beyond simplification

At the heart of contemporary Islamic intellectual activity, the "Quranists" movement stands out as one of the most controversial and profound phenomena. It is not merely a sect or denomination, but rather a broad spectrum of individuals and groups around the world, united by one fundamental principle:**Belief in the Holy Qur'an as the sole, complete, and exclusive source of legislation and guidance in Islam, and rejection of the authority of the Sunnah of the Prophet as a binding source of legislation.**Understanding this movement requires going beyond superficial descriptions and delving into its intellectual motivations, historical roots, and the methodology it proposes as an alternative to the prevailing traditional system.

The intellectual pillars of the Qur'anic discourse

The Qur'anic approach is based on several interconnected pillars, which together form an integrated intellectual structure:

1. **The perfection and self-sufficiency of the Qur'an:**The Quranists start from clear Quranic verses that confirm the completeness of the religion and the perfection of the Book, such as:**And We have sent down to you the Book as clarification for all things.**(An-Nahl: 89) and "We have neglected nothing in the Book" (Al-An'am: 38). From this standpoint, they see the claim that the Qur'an needs another source to complete or clarify it as a disparagement of God's words and an accusation of incompleteness, which they do not accept.
2. **Criticism of the authenticity of the Sunnah:**This is the cornerstone of their ideology. Their rejection of the Sunnah does not come out of nowhere, but is based on multiple arguments:
    - **Historical corruption of transportation:**They question the process of transmitting oral traditions for centuries before they were written down, and they believe that they have been subject to distortion, fabrication, falsification, and forgetfulness, which makes relying on them in religious matters a major risk.
    - **Internal contradiction:**They point out that there are hadiths with authentic chains of transmission that contradict each other, or contradict clear reason or scientific facts.
    - **Contradiction with the Qur'an:**This is their most important criterion. Any hadith, regardless of its authenticity, that contradicts an explicit Quranic verse or the spirit and general objectives of the Quran is rejected by them.
    - **Absence of the Qur'anic command:**They argue that the Qur'an did not command Muslims to write down the Prophet's words or consider them a "second revelation," but rather to obey the Messenger in the context of receiving and implementing the message (the Qur'an).
3. **Rejection of priestly authority and tradition:**The Qur'anic discourse represents an explicit call to liberate the Muslim mind from any intermediary authority between it and God. They view the system of scholars, jurists, and hadith scholars that has emerged over time as guardians of religion, concealing the Qur'an from the people, and transforming Islam into a complex collection of contradictory human statements.

In the most radical discourse of this movement, submission to this authority is considered a form of polytheism and the worship of "taghut."

4. **Demolishing the traditional jurisprudential system:**Since traditional Islamic jurisprudence (its principles and branches) is based on multiple sources (the Qur'an, the Sunnah, consensus, and analogy), their rejection of the second source (the Sunnah) necessarily undermines the legitimacy of the third and fourth sources, and leads to the rejection of the entire system of jurisprudence as a historical human construct that does not represent the true “religion of God.”

Historical and Intellectual Roots: A Reaction to a Historical Transformation

Contrary to what it may seem, Quranic thought is not entirely a “modern” phenomenon. It can be viewed as**A late historical reaction to the radical transformation established by Imam al-Shafi'i (d. 204 AH)**As critical theses (such as that of George Tarabishi) have analyzed, it was al-Shafi'i who brought about an "epistemological revolution" by making the "Sunnah" a revelation parallel to the Quran and an independent source of legislation. This shift led to a "textual explosion" in narratives, the dominance of the "Ahl al-Hadith," and the establishment of a vast jurisprudential system that became the de facto Islam in people's minds.

Accordingly, the contemporary Qur'anic trend can be understood as:**A radical attempt to reverse this historical course, dismantle its effects, and return to what they perceive as “original Islam” or “the Islam of the Qur'an.”**That was prevalent before this shift. This attempt today is fueled by powerful contemporary motivations, as a reaction to intellectual stagnation, extremism based on problematic narratives, and the desire to present a more rational, humane, and modern Islam.

Methodology and Challenges: How to Read the Qur'an Alone?

Quranists propose an alternative methodology for reading the Quran, based on the principle of**The Qur'an explains some of it by others.**...and reliance on direct linguistic analysis, prioritizing overall objectives and reason over any partial interpretation. However, this approach faces major challenges that represent the core of the criticism directed at them:

1. **The problem of practical legislation:**How can a Muslim perform prayer, zakat, or Hajj with the details Muslims know today based solely on the Quran? Critics argue that this is impossible, and that ignoring the widely accepted Sunnah undermines the pillars of the faith.
2. **The problem of "obedience to the Messenger":**How do they deal with the explicit verses that command obedience to the Messenger, such as:**“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.”**Quranists often interpret it as obedience to the message (the Quran) that he brought, or obedience to him as a political leader of his time, and not as eternal legislative obedience to his sayings outside of the Quranic revelation.
3. **The danger of subjectivity and interpretive chaos:**Critics argue that abolishing the Sunnah and the methodology of jurisprudence opens the door wide to subjective and

capricious interpretation, whereby anyone can interpret the Quran as they wish, leading to greater chaos than the sectarian division they criticize.

Conclusion: More of a cognitive challenge than a passing band

The phenomenon of "Quranists," regardless of the validity or applicability of its arguments, represents more than just a "deviant sect," as its opponents describe it. It is**A presentation of a profound crisis in the relationship of the contemporary Muslim with his heritage, and a major epistemological challenge to mainstream Islamic thought.**It forces the traditional religious establishment to reconsider its assumptions, defend the authenticity of the Sunnah with new tools, and confront problematic hadiths with boldness and frankness, rather than simply repeating and denying them.

Ultimately, the Quranic movement remains a radical call for a return to the origins, but along the way, it may create a complete break with the nation's history and collective memory. The question this movement forcefully poses to everyone is: How can we build a conscious and responsible relationship with the prophetic heritage, such that it becomes a pure source of guidance, not a shackle that shackles the mind and obscures the light of the Quran?

54"Take off your shoes, a blank sheet of paper": The methodology of detachment in contemplating the Qur'an

The Qur'an is not just a book, but a "sacred valley"; a divine space with its own sanctity and laws. Access to this space can only be achieved by "taking off one's shoes," a profound symbolic act that transcends physical humility to complete cognitive detachment. What are these "shoes" that must be taken off at the threshold of the Qur'anic text?

1. **Heritage sandal:**And it is the heaviest of all. It is all the interpretations, jurisprudence, narratives, and commentaries we have inherited that have been formed over the centuries. Removing this shoe does not mean despising it or throwing it away, but rather leaving it temporarily at the door, lest it enter with us and obscure our view of the pure text. It is the acknowledgment that every statement after the statement of God is a human statement, and every understanding after the understanding of the Messenger is a historical understanding.
2. **Sandal of doctrine and sect:**To approach the Quran as a Sunni seeking to prove your sect, or as a Shiite seeking to affirm your vision, is to come loaded with preconceived answers for which you seek evidence. Removing this shoe means approaching the Quran purely as a "Muslim," prepared for the text to demolish all your sectarian convictions and rebuild them on a purely Quranic foundation.

3. **The sandal of culture and habit:**It is an invisible shoe we wear without realizing it. It is everything we have imbibed from the norms of our societies and the traditions of our forefathers, to the point where we have come to believe they are an integral part of religion. Removing this shoe means freeing ourselves from the "authority of reality" and the "authority of history" to judge the text, and instead, making the text the judge of reality and history.
4. **The sandal of ego and cognitive pride:**And this is the most dangerous of all. To approach the Quran to subject it to your logic, to cherry-pick what suits your whims, or to twist it to serve your ideology. Removing this shoe is the height of humility and submission. It is to say, "O Lord, I am not here to question your book, but to allow your book to question me."

Understanding Methodology: "The White Paper"

After you take off your shoes and enter the sacred valley barefoot and naked, you stand before the text with a "blank sheet of paper." This sheet of paper is your mind and heart, emptied of everything that came before, ready to write and receive. Comprehension through this blank sheet of paper occurs in stages:

Stage One: Allowing the Qur’an to Speak

Here, you remain completely silent and let the Quran speak. The methodology at this stage is: "The Quran interprets itself."

- **Track term:**When you come across a key word like "prayer," "faith," "zakat," or "the Messenger," don't immediately jump to a book of Islamic jurisprudence. Instead, trace the word throughout its occurrences in the Quran and draw a comprehensive map of its meaning through its various Quranic contexts. You will discover that the Quran constructs its own concepts.
- **Linking contexts:**Understand the verse in the context of its surah, and understand the surah in the context of the entire Quran. The Quranic text is an integrated network, and each part illuminates the others.

Stage 2: Interacting with the text

After the outlines of the Quranic map begin to become clear, the stage of dialogue with the text begins.

- **Asking questions about the Qur’an:**"Oh Lord, what do you mean by this verse? Why did you use this word and not another? What is the wisdom in repeating this story?"
- **Allow the Quran to ask you questions:**You'll find that the text begins by challenging you: "Do you truly believe what you read? Does your behavior align with this principle? Why are you afraid of this verse and reassured by another?" This is true contemplation; an interactive dialogue that shakes your being.

Stage Three: Cash Return to Heritage

Now that your "white paper" is filled with the broad outlines of authentic Quranic understanding, you can now put back on your "shoes" (inherited), but not as you took them off. You are no longer an imitator, but a critical researcher.

- **Presentation and comparison methodology:**You take the commentators' understanding and compare it to the understanding you have constructed directly from the Qur'an. You ask, "Where did al-Tabari get this interpretation? Is it derived from the structure of the text, from an external narrative, or from a specific historical context?"
- **Understanding, not destruction:**The goal is not to destroy heritage, but rather to understand it historically, and to distinguish between its eternal wisdom and its circumstantial human endeavors and any impurities that may have clung to it.

Contemplating the Qur'an in this manner is a liberating journey that is both arduous and enjoyable. It is a journey that rebuilds your relationship with God, with existence, and with yourself, and moves you from the "Islam of identity" you inherited to the "Islam of submission" you consciously and confidently choose. It is a call to be a "divine being," as your Lord intended for you, reading and studying the Book directly, rather than merely conveying the words of those who came before.

55 The concept of this world and the hereafter in Islam: Man's journey between annihilation and survival

The concept of this world and the afterlife constitutes a fundamental pillar of the Islamic conception of human existence. It defines man's place in the universe, his purpose in life, and his destiny after death. Islam does not view worldly life as an end in itself, but rather considers it a temporary phase, a breeding ground for the afterlife, and an arena for testing and trial.

The world: a place of perishing and testing:

In the Islamic view, this world is a place of transience and passing away, no matter how long one lives there. The text describes it as "the enjoyment of worldly life," "the adornment of worldly life," and "amusement and play." These descriptions do not diminish the value of this world in and of itself, but rather place it in its true perspective and remind people not to be deceived by it or to be overly attached to its pleasures and desires.

This world is a place of testing and trial, where God tests His servants to distinguish the wicked from the good, the truthful from the liars, and the doers of good from the evil. In this world, the meanings of trial, patience, gratitude, and contentment are revealed, and these are great stations through which a person ascends the ladder of faith.

The Hereafter: the abode of eternity and reward:

In contrast to this transient world, the afterlife is a place of permanence and eternity, a place of reward and judgment. The afterlife is the eternal abode of humanity, where every doer will receive the reward for their deeds, whether good or evil. The text describes the afterlife as "the abode of permanence," "the best and most lasting," and "the great triumph."

The Hereafter is the abode of eternal bliss for those who believe and do righteous deeds. It is the abode of painful torment for those who disbelieve and turn away from obeying God. In the Hereafter, God's absolute justice is manifested, as He exacts retribution for the oppressed from the oppressor, and gives every person their due.

Balance between this world and the hereafter:

Islam does not call for monasticism and seclusion from this world, but rather calls for a balance between this world and the Hereafter. A Muslim is required to develop his worldly life, strive for goodness and benefit therein, and enjoy his share of good things and lawful pleasures. However, he must do so without forgetting the Hereafter and without becoming deceived by this world and making it his ultimate goal and purpose.

Islam urges us to work for this world as if we will live forever, and to work for the Hereafter as if we will die tomorrow. This noble prophetic guidance summarizes the essence of the balance between this world and the Hereafter. It calls on Muslims to live this world with effectiveness and positivity, investing it in obeying God and achieving their own and their community's interests, while constantly preparing for the Hereafter and working hard to attain God's pleasure and Paradise.

Worship is the bridge to the afterlife:

Worship in Islam is the bridge that takes a person from this transient world to the eternal afterlife. Worship is the connection that connects a servant to his Lord and the provisions a Muslim takes with him on his journey to the afterlife. Through worship, a person draws closer to God, attains His pleasure, earns good deeds, erases bad deeds, and prepares himself to meet his Lord in the afterlife.

The concept of this world and the hereafter in the life of a Muslim:

A correct understanding of the concept of this world and the hereafter greatly impacts the life of a Muslim, as it:

It sets priorities: It makes the afterlife the priority in a Muslim's life, and makes him strive for righteous deeds that will benefit him in the afterlife, and gives them precedence over fleeting worldly interests.

Refine behavior: Refine the Muslim's behavior, making him more moderate and balanced in his dealings with the world, so that he is not deceived by it, nor does he become arrogant, nor does he despair or lose hope.

It motivates one to work and achieve: It motivates the Muslim to work and achieve in this world, but with the intention of drawing closer to God and seeking reward from Him. Thus, his work becomes an act of worship and his entire life becomes obedience.

It grants true happiness: Belief in the afterlife grants the Muslim true happiness and peace of mind, because he knows that worldly life is temporary, and that eternal happiness and eternal bliss are in the afterlife, so he strives for it with diligence and effort.

Finally:

The concept of this world and the Hereafter in Islam is a comprehensive and harmonious one, clarifying the reality of human existence and defining its purpose and destiny. This world is a place of transience and testing, while the Hereafter is a place of permanence and reward. The true Muslim is the one who strives for balance between this world and the Hereafter, filling his life with righteous deeds and preparing for the

Hereafter through worship and obedience, so that he may attain Allah's pleasure and Paradise in the Hereafter.

56 Expanding new concepts in interpreting the Qur'anic verse: "God takes the souls..."

introduction:

The noble verse (39:42) in Surat Az-Zumar illuminates a hidden aspect of the reality of existence and the relationship between Creator and creation, stating: "Allah takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for a specified term. Indeed in that are signs for a people who give thought." A speaker offered a contemporary interpretive vision of this verse, characterized by depth and contemplation, calling for a reconsideration of some traditional concepts related to death, sleep, and the soul. This passage seeks to expand on these new concepts presented by the speaker, exploring their dimensions and implications.

1. The universality of "souls": a vision that transcends the human

One of the speaker's most salient points is expanding the scope of the concept of "souls" to include all living beings. Instead of limiting "souls" to humans alone, he argues that the verse speaks of "souls" in the broader sense, encompassing jinn, humans, animals of all kinds, and even insects and marine creatures. This expansion leads to a deeper understanding of several aspects:

- **Unity of creation:**This interpretation emphasizes the unity of creation and the subjection of all living beings to the divine law of repose. God is the One who controls all souls, regardless of their form or type.
- **Reverence for life:**If "souls" includes all these beings, then this calls us to revere life in all its forms and shapes, and to treat it with respect and compassion, because they all carry the breath of the divine spirit.
- **Expanding the scope of contemplation:**The verse calls for contemplation, and this expansion of the concept of "souls" also expands the scope of contemplation to include the entire world of living beings. We can reflect on the life cycles of animals, the sleep of birds, and the movement of insects, drawing inspiration from them.

2. Sleep as a Daily "Death" Experience: A Window into the Afterlife

The analogy between sleep and death is not new in Islamic thought, but the speaker adds a special depth by directly linking it to the verse. He sees sleep as a "mini-death" that occurs every night, in which God takes the souls whose time has not yet come, then sends them back to their appointed term upon awakening. This interpretation opens up horizons for contemplation:

- **The reality of death:**Sleep makes death feel less strange and more familiar. Death is not a separate, distant event, but rather an experience we live in miniature every day. This may lessen the dread of death and help us prepare for it better.
- **God's power:**Sleep reminds us of God's absolute power to take souls and send them back. Just as He can bring us back to life after sleep, He can also resurrect us after death.
- **Spiritual preparation:**If sleep is a "mini-death," then preparing for sleep should be a preparation for death. By self-examination before bed, seeking forgiveness, and renewing our intentions, we can make our sleep an act of worship and a way of drawing closer to God.

3. Separating the spiritual experience from physical pain: A vision that reduces awe

The idea of separating the soul's experience of death from physical pain is one of the speaker's interesting points. He argues that the pain that accompanies death is a physical and neurological reaction, while the "death" of the soul may be an entirely different experience, perhaps devoid of pain and suffering. This perspective has important implications:

- **Reducing the fear of death:**Many people fear death because of the anticipated pain and suffering. If the "death" of the soul were separate from the physical pain, this might alleviate the fear and make death less terrifying.
- **Focus on the soul:**This interpretation invites us to focus on the spiritual aspect of death, rather than being preoccupied with the physical pain. Death is the soul's transition to another world, and this spiritual journey can be a completely different experience than we expect.
- **May God have mercy on him:**This interpretation reflects God's mercy toward His servants. God may ease their pain and suffering at death, making the experience of the soul's passing smooth and pleasant.

4. “Holding” as a Preservation of the Cosmic Order: A Deeper Dimension of Divine Power

Interpreting "grasping" as not merely "seizing" but "preserving the cosmic order" adds a new dimension to understanding the divine power in the verse. God's action is not limited to seizing the soul, but extends to preserving the cosmic order and preventing chaos. This interpretation highlights:

- **The greatness of divine power:**The greatness of God's power is manifested in His ability to preserve the cosmic order in all its complexities, including taking souls and sending them forth at their appointed times.
- **Cosmic interconnectedness:**This interpretation points to the interconnectedness of the universe and that everything within it operates according to a precise system. "Holding" here is not merely an individual act, but rather part of a comprehensive cosmic system.

- **Submission and trust:**When we realize that God is the One who maintains the cosmic order, and that everything proceeds according to His decree, this calls us to submit and trust in Him in all matters of our lives, including life and death.

5. “The appointed term” and “the decreed term”: the flexibility of fate and the influence of human action

The speaker raised a question about the relationship between "appointed life" and "predestined life," suggesting that "appointed life" may be part of "appointed life," opening the door to a more flexible understanding of fate and the impact of human action on lifespan. This idea calls for reflection on:

- **Dynamics of Fate:**Fate may not be a straight, rigid line, but rather there may be room for dynamism and flexibility, where a person's actions and choices can influence the course of his life within the framework of the general divine destiny.
- **Human responsibility:**If human action has an impact on lifespan, this places a greater responsibility on individuals toward their lives and health. Maintaining good health, avoiding risks, and doing good deeds may all contribute to a longer lifespan (God willing).
- **The balance between fate and choice:**This interpretation calls for striking a balance between belief in divine destiny and acknowledging human responsibility and choice. Everything is subject to God's will and destiny, but God has given humanity a role in life.

6. Sleep as a miniature isthmus: a window to the other world

Comparing sleep to the intermediate realm (the realm separating this world from the afterlife) adds a profound spiritual dimension to the experience of sleep. Just as the intermediate realm is a realm separating this world from the afterlife, sleep can be a transitional state between full consciousness and unconsciousness, between the outer world and the inner world. This analogy opens up horizons for contemplation of:

- **The nature of the isthmus:**Understanding the experience of sleep may help us better understand the nature of purgatory. Just as we transition to a completely different state in sleep, the transition to purgatory may be a transition to a different existential state.
- **Spiritual communication:**During sleep, doors of spiritual communication with other worlds may open. Dreams and visions may be a window into the unseen world, just as the Barzakh may be a realm of spiritual communication between the living and the dead.
- **Preparing for the isthmus:**If sleep is a minor barzakh, then preparing for sleep should be a preparation for the greater barzakh, which is death. By purifying the heart, renewing faith, and performing righteous deeds, we can prepare for barzakh and beyond.

7. The Daily Experience of Death: A Constant Reminder of Mortality

Affirming that sleep is a "daily taste of death" makes death present in our daily lives, rather than a distant event to be feared. This daily awareness of death has many benefits:

- **Reducing fear of death:**As death becomes part of our daily experience, the fear of it may gradually diminish. Death becomes a natural transition that we experience in miniature every night.
- **Valuing life:**When we remember death every day, we realize the value of life and the importance of using it to obey God and do good. Every day becomes a precious opportunity that should not be wasted.
- **Asceticism in this world:**Awareness of death leads to renunciation of this world and avoiding excessive attachment to it. This world is a place of transience and passing away, and death is its ultimate destination.
- **Preparing for the Hereafter:**Thinking about death daily motivates us to prepare for and work toward the afterlife. Death is the beginning of true, eternal life, and our ultimate goal should be to gain God's pleasure and Paradise in the afterlife.

conclusion:

A contemporary interpretation of the verse, "Allah takes the souls..." opens up new horizons for understanding and contemplation. By expanding the concept of "souls," likening sleep to death, separating the experience of the soul from physical pain, interpreting "holding" as preserving the cosmic order, raising questions about "the appointed term" and "the decreed term," likening sleep to the intermediate realm, and emphasizing the daily experience of death, this interpretation offers us a comprehensive and profound vision of the reality of existence and the relationship between Creator and creation. These new understandings invite us to reconsider some of our assumptions, to reflect and contemplate God's verses, and to spiritually prepare to meet God at every moment and ultimately. It is a call to "those of understanding" to reflect and contemplate, and to reach a deeper understanding of God's wisdom and mercy in His creation.

57A LOOK AT THE UNIVERSE AND HUMANITY

58CREATION AND EVOLUTION

Very nice. This is a good summary of the topic of creation and evolution from an Islamic perspective, linking it to Quranic verses and scientific discoveries. These three points can be elaborated further to provide a deeper understanding:

1. The creation of the heavens and the earth:

- **Starting from nothing:**The Holy Quran indicates that God created the universe from nothing, and this is consistent with some modern scientific theories such as the Big Bang theory, which assumes that the universe began from an extremely small and dense point.
- **Creation in stages:**The Qur'an states that the creation of the heavens and the earth took place in six days (periods of time). This does not necessarily contradict the billions of years that science speaks of, as the word "day" in the Qur'an can mean a very long period of time.
- **The seven heavens:**The reference to seven heavens in the Qur'an can be interpreted in various ways. It may refer to layers of the atmosphere, to different galaxies and star clusters, or to cosmic dimensions that we are not yet aware of.

2. Evolution in creation:

- **Gradual creation:**The Quran indicates that God created living organisms gradually, beginning from water and mud, and then these organisms evolved and diversified. This is consistent with the theory of evolution, which states that living organisms change and evolve over time.
- **The special creation of man:**The Qur'an affirms that man was created with a special and distinct nature, and that God's spirit was breathed into him. This does not contradict the idea of evolution, as man may have evolved physically from a common ancestor with other creatures, but his spirit and mind are a special gift from God.
- **Supporting Quranic verses:**In addition to the mentioned verse (Noah: 17), there are other verses that refer to evolution, such as:
    - And He has created you in stages. (Noah: 14) (stages: different stages).
    - He who perfected everything which He created, and began the creation of man from clay. (As-Sajdah: 7)

3. Cosmology:

- **Expansion of the universe:**The mentioned verse (Adh-Dhariyat: 47) is considered one of the Qur'anic references that agrees with modern scientific discoveries, as the expansion of the universe is an established scientific fact.
- **Cosmic smoke:**The Qur'an mentions that the sky was smoke before it took shape: "Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into existence], willingly or by compulsion.' They said, 'We come willingly.'" (Fussilat: 11). This is consistent with scientific theories that the universe was initially a dense cloud of gas and dust.
- **The sky is like a solid building:**The Qur'an describes the sky as a perfect and well-crafted structure: "He who has made for you the earth a resting place and the sky a canopy and sent down water from the sky and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know" (Al-Baqarah: 22). This refers to the precise physical laws that govern the universe.

Conclusion:

The Holy Quran presents a comprehensive vision of creation and evolution that does not conflict with, but rather complements, science. The Quran focuses on the spiritual and faith-based aspects, while science explores the physical details and mechanisms that govern the universe. Muslims can combine faith in God as the Creator of the universe with modern scientific understanding of evolution and cosmology.

59 The Concept of "Messenger" in the Qur'an: From the Trustworthy Gabriel to Principle and State in the Context of Value-Based Islam

At the heart of Islamic understanding is the word "messenger," as the bearer of revelation and the conveyor of the message. However, a deep contemplation of the Qur'anic text, with strict adherence to context and internal logic, reveals that this term is not a rigid block, but rather a dynamic, multi-layered concept. Freeing this concept from the burden of historical accumulations that have confined it to the "Islam of Hadith," with its circumstantial details, and returning it to the "Islam of the Qur'an," with its universal values, is key to understanding the journey of revelation from its divine source to its embodiment in human behavior and a peaceful society.

1. The first layer: Gabriel, the "Noble Messenger," and the establishment of trust.

The mission's journey begins with a non-human "messenger," Gabriel, whom the Qur'an describes as "brought down by the Trustworthy Spirit." This "trustworthiness" is the essence of his function, ensuring the purity of the divine source and its freedom from any interference. Presenting Gabriel as a "noble" and "trustworthy messenger" is the first establishment of the principle of mission, clarifying that revelation is not a subjective experience of the prophet, but rather an objective, reliable transmission process.

2. The Second Class: "The Envoy" and "The Messenger" - The Necessary Methodological Distinction

Here we arrive at the crucial point that addresses the problem at its root. The Prophet Muhammad, peace and blessings be upon him, did not play a single role, but rather two complementary roles that must be distinguished methodologically to understand the nature of his words and actions:

- **The "messenger" prophet:**As a leader and political and military chief in a specific historical and geographical context (the Arabian Peninsula in the seventh century), his decisions here, such as organizing the army, concluding treaties, and managing the daily affairs of his community, are the efforts of a wise and inspired leader, but they are bound by their circumstances and context.
- **The Prophet "the Messenger":**As the bearer of a universal and timeless message (the Qur'an), his words and actions here are a communication and explanation of universal principles that transcend time and space.

Enrichment from new analysis: This distinction is a direct methodological antidote to the historical process of "generalization," which transformed everything the Prophet (peace and blessings be upon him) said into absolute, sacred legislation. Instead of this generalization, this approach allows us to place every saying and action in its proper context. What was related to the function of "mission" is studied for inspiration, lessons, and understanding of the leadership approach, while what was related to the function of "message" is considered general legislation and universal principles.

3. The third class: “the Messenger” in the sense of “the message” and principle.

In precise Quranic contexts, the word goes beyond the person to refer to**"message"**The same, that is, the method and principle. This is evident in verses such as: “And when they are called to Allah and His Messenger to judge between them…” The call here is not to refer a judgment to a person who may be absent, but rather it is a call to refer a judgment to**"God and His Message"**(The Qur’an).

Enrichment from new analysis: This is perfectly in line with the idea that**Faith is "knowledge"**...that is, systematic knowledge defined by specific rules. "His Messenger" in the verse of wisdom is the revealed "knowledge of faith," that is, the method to which one must resort. This understanding frees the text from its exclusive connection to the prophetic era and makes the principle of resorting to "God and His message" an eternal principle valid for all times.

4. The fourth class: “the messenger” in the sense of “authority” and the state institution

This meaning is clearly evident in the verse on “the spoils” in Surat Al-Hashr: “…And whatever the Messenger has given you - take; and what he has forbidden you - refrain from…”

- **Context:**The verse does not speak of general religious legislation, but rather of a specific economic and administrative organization. The "Messenger" here acts**As a head of state (envoy)**He establishes laws to ensure justice. "What He has given you" refers to the laws and provisions He has decreed for you, and "what He has forbidden you" refers to the violations of public order that He has prohibited you from doing.
- Conclusion: The verse establishes the principle of "the rule of law and civil obedience." The "messenger" here represents the "institution of government" or "the state."

Enrichment from new analysis: This understanding represents the practical application of the distinction between “envoy” and “messenger.” The prophet in this verse exercises his role as**"emissary"**And the leader of a state, and the order to obey him here is obedience to his circumstantial organizational decisions that aim to achieve**Aim "magazine"**The highest, which is justice (“so that there will not be a state among the rich among you”). This illustrates how the act of the “envoy” serves the purpose of the “messenger.”

My personal opinion and analysis: Towards an Islam of values and existence

The project of redefining the concept of "the Messenger" with these multiple layers is, at its core, a liberation project; it aims to liberate the Muslim mind from the burden of the accumulations that have transformed Islam from a message of universal values into a closed jurisprudential identity.

1. **From a jurisprudential identity to a value-based behavior:**Instead of obedience to the Messenger being the memorization of thousands of narrations, true obedience becomes**Embodying values**The message that came with it: justice, peace, honesty, and mercy.
2. **Moving from appearance to essence:**This analysis shifts us from focusing on the form of the prophetic action (the apparent) to understanding its underlying purpose and goal (the essence). Obeying the prophet's decisions as a "messenger" does not mean imitating them literally, but rather striving to achieve the same goals (justice, the public interest) using contemporary tools.
3. **Integration, not contradiction:**These four meanings are not contradictory, but rather complementary and form a logical chain that begins with the pure source (the angelic messenger), passing through the messenger who plays two roles (the envoy and the messenger), arriving at the embodiment of the message in a principle and method (the message as knowledge), and its application in a just system (the messenger as a state).

conclusion:

True contemplation of the Quran requires us to go beyond a superficial reading of the words and delve into the depths of the context to uncover the overall intent. The word "Messenger" is no exception. It carries within it the person of the noble Prophet, his eternal message, and the image of the leader who establishes a state of law. Distinguishing between these meanings is what enables us to understand the dynamism of the Quranic text and its extraordinary ability to address every generation in its own language and logic, transforming Islam from a historical identity to a broader, universal system of values.

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60Heaven and Earth: Beyond the Apparent - Keys to Understanding the Qur'an

introduction:
The Holy Quran invites us in numerous verses to contemplate and reflect on "the heavens and the earth." We often receive this invitation with immediate understanding, looking at the blue sky above us and the solid ground beneath our feet. But does the meaning stop there? The language of the Quran, as "clear Arabic," carries within it depths beyond the familiar, employing symbols and concepts in a way that opens doors to understanding beyond the immediate senses. This discussion is the first step in

exploring the symbolic and spiritual dimensions of the heavens and the earth, as essential keys to a deeper understanding of the Quranic message.

Sky: A Window to the Sublime

When "sky" is mentioned in the Qur'an, it certainly refers to the physical sky we see, with its atmosphere, stars, and orbits. But the word itself is derived from a more ancient linguistic root, "samū," meaning loftiness and elevation. This linguistic dimension opens up the meaning: the sky is not just a physical space, but also a symbol of all that is high, sublime, and transcendent. It symbolizes:

1. **Spiritual and intellectual elevation:**The station to which the soul, spirit and mind ascend through striving and righteous deeds.
2. **Source of divine command:**The place from which guidance, revelation and mercy descend.
3. **The goal of ascent:**The destination towards which good deeds and kind words are directed, as in the Almighty's saying: "To Him ascend good words, and righteous deeds raise them up" (Fatir: 10).

In this sense, heaven is the horizon of the soul, the source of guidance, and the goal of transcendence.

Earth: A Field of Grounding and Contemplation

In contrast, "the earth" is our physical home, the cradle that God has made for us: "Who has made the earth a cradle for you" (Taha: 53). But just as the sky has its spiritual dimension, the earth may also carry a symbolic dimension related to the act of "grounding"—that is, establishing oneself, rooting oneself, contemplating, and delving into the depths in search of understanding. The earth becomes:

1. **Field of experience and learning:**The place where we experience life, gain experiences, and learn lessons.
2. **Field of contemplation and reflection:**The space in which we are invited to delve into our thoughts to understand the verses contained therein.
3. **Foundation basis:**The soil in which we plant the seeds of understanding and knowledge to grow and take root.

Earth is not just a planet we walk on, but also a field for establishing understanding and rooting awareness.

The Qur'an between the sky of meaning and the land of contemplation:

If we view the Holy Quran itself through this lens, we find it combines the "sky" of meaning with the "earth" of contemplation. It is "sky" in terms of its lofty divine source, sublime guidance, and sublime meanings. It is "earth" in terms of being the text we are called to contemplate, delve into its verses, ponder its words, and extract its treasures of knowledge.

Key to Names: Decoding Meaning

Perhaps the primary gateway to this profound understanding, and the door that opens the Quran's treasures for us, lies in understanding the story of Adam's being taught the

names: "And He taught Adam the names - all of them." (Al-Baqarah: 31) Did He merely teach him names and titles for things? Or did He teach him something deeper:**"Simaat" of things**? That is, its essential characteristics, its true functions, its inner nature that make it what it is.

The clear language of the Qur'an, we suggest, is not an arbitrary language in which a group randomly agrees to name something. Rather, the "name" in the Qur'an carries within it the "attribute" and essence of the named thing. When we understand the "name" of something in the Qur'anic context, we understand its reality, function, and role in the system of creation and guidance.

Take the example of "tree": If we stick to the literal meaning, it is the well-known plant. But if we understand its "simah" as "everything that branches from a root," the meaning expands to include a family tree, a tree of knowledge, a genealogical tree, and even complex internet networks. Thus, understanding names as "simahs" is the first and necessary step to deciphering the profound meanings of the Quran.

conclusion:
Reconsidering fundamental concepts such as "heaven" and "earth," and understanding them beyond their physical appearance, with a focus on "names" as keys to the "characteristics" of things, represents the essential gateway to a deeper understanding of the Holy Quran. This is the first step toward discovering the immense richness that lies behind the words, which we will explore further in the following sections, God willing.

61 The Seven Mathani and the Inner God: The Quran's Code and the Compass of Certainty

introduction:
Now that we have realized that "heaven" is the horizon of transcendence and awareness, and that ascending to it requires the "sultanship" of knowledge and the rejection of denial and arrogance, the question remains: What is the detailed map for this journey? What is the compass that guides us through the multiple levels of understanding until we reach our destination? The Holy Quran provides us with profound clues about its internal "code" and the human spiritual compass, completing the picture we have begun to sketch.

The Seven Mathani: The Code of the Founding Principles
God bestows His blessings upon His Prophet by saying: “And We have certainly given you, [O Muhammad] seven of the oft-repeated verses and the great Qur’an” (Al-Hijr: 87). While the common interpretation points to Surat Al-Fatihah, contemplation can open up a broader horizon. The word “seven” in Arabic often symbolizes perfection, comprehensiveness, and organized multiplicity. “Mathani” refers to the pairs or dualities that are frequently mentioned and complementary in the Qur’an (such as the apparent and the hidden, promise and threat, command and prohibition, creation and formation, knowledge and action, etc.).

With this understanding, the “Seven Mathani” can be considered as**Complete and comprehensive basic principles, or integral core pairs**which constitute**Foundational structure or code**The "Glorious Qur'an" is built upon, with its details, rulings, and stories. These are the principles that are evident in every verse and surah, and understanding them is the key to understanding the Qur'an's internal logic and its exquisite harmony. Perhaps the subtle differences in the spelling of some words in the Uthmanic Mushaf, such as the multiple forms of the word "heavens" (samawat/al-samawat/al-samawt/al-samawt) that we discussed, are part of this subtle code, carrying subtle and guiding signals of meaning in their specific contexts, and calling for further contemplation of the structure of the text itself.

"Your Lord": The Inner Compass Towards Certainty

If the "Seven Mathani" are the comprehensive map, what is the compass that guides us in applying them to our individual reality? Here, the concept of "Lord" emerges in the Quran in a striking way. In addition to God being the absolute Creator and Educator, we can glimpse in some contexts a more specific meaning that points to**What you have raised**. That is, the sum total of your acquired knowledge, experience, experiments, and values, which constitute your internal guidance system and your perception of the world. "Your Lord," in this sense, is the sum of your personal and societal upbringing, and your evolving consciousness.

Let's look at verses like:

- “Follow what has been revealed to you from your Lord” (Al-An’am: 106): In addition to following external revelation, it may mean following the internal guidance and insight that you have developed based on your understanding and experience (“what has been revealed to you from your Lord”).
- They said, “Call upon your Lord for us…” (Al-Baqarah: 68): It may implicitly carry the meaning “use your mind, consult your accumulated knowledge and experience (your Lord).”
- {And worship your Lord until there comes to you the certainty} (Al-Hijr: 99): This great verse may carry a deeper meaning than mere ritualistic worship until death. “Worship” may come from the root “‘abada,” meaning awareness of what has appeared and become apparent (to be aware and engaged with what you know). “Certainty” is not necessarily death; rather, it is a state of confidence and cognitive reassurance. The meaning is:**Be aware and apply what you know and have reached of truths (“your Lord”), and continue this process of awareness and application until you reach a state of certainty and cognitive reassurance.**

Intelligence and instinct: the fuel of the journey

For this internal compass (the Lord) to function effectively, and for us to decode the map (the seven Mathani), we need fuel: “intelligence.” Intelligence is the ability to understand, analyze, differentiate, and deduce, and it is the basis of the “remembrance” mentioned in the verse, “except what you have purified” (Al-Ma’idah: 3), which makes things beneficial, lawful, and usable. The opposite of intelligence is “lying” (covering up,

obscurity, falsification), which, as we have seen, deprives its possessor of the gates of heaven.

This intelligence is not something strange, but rather part of "God's nature" (Fitrāt Allah upon which He has created mankind) (Ar-Rum: 30), that inherent capacity within every human being to learn, develop, and gain experience. Man, as it has been said, is "the sum of his experiences" (la somme de nos expériences). These experiences, guided by sound nature and an intelligent mind, are what refine his inner "God" and make him a more accurate compass toward certainty.

Surah An-Nas: Warning against compass confusion

Surah an-Nas offers a powerful warning against the forces that can confuse this inner compass. "Lord of mankind, King of mankind, God of mankind" may refer not only to God, but also to the ideas, customs, and traditions that people have "brought up" (Lord of mankind), which have taken over and dominated them (King of mankind), to the point that they worship them instead of or alongside God (God of mankind). The source of this confusion is the "slinking whisperer" (misguided thoughts that creep in and take root), which comes from hidden forces (the jinn) and from some people themselves (and mankind). The solution the surah offers is to "Say, 'I seek refuge'" – be aware, fortified, and discerning ('I seek refuge from refuge' also means understanding and discerning) of this intellectual dominance and return to your natural disposition and your true Lord.

conclusion:

Our journey toward the "heaven" of understanding and transcendence is both an internal and an external journey. Its map is the "Seven Mathani" revealed in the "Glorious Quran." Its compass is the inner "God," refined by knowledge, experience, and intelligence. Its fuel is sound nature and the tireless pursuit of certainty. By understanding and activating these elements, humanity can achieve its goal of stewardship and civilization, ascend in the ranks of awareness, open the doors to the heavens of understanding and mercy, and live a good life in this world and attain contentment in the hereafter.

62 "Strike the Earth": A Journey of the Mind and Spirit into the Depths

introduction:

"Wandering" is often understood in its immediate context: traveling and moving in search of livelihood or knowledge. However, behind this apparent meaning lies a deeper dimension, an urgent call to embark on an intellectual and spiritual journey of self-discovery and truth. It is not merely a movement of feet, but rather a flight of the mind and a rooting of the soul in the soil of knowledge and contemplation.

Earth and Sky: Dimensions of Existence:

The mention of "earth" in the Qur'an carries meanings that go beyond the physical planet

we live on (Who has made the earth a bed for you). It is also a symbol of "grounding": contemplation, reflection, and intellectual and spiritual grounding. It is the field of understanding into which we delve in search of meaning. In contrast, "heaven"—derived from "elevation"—represents what lies beyond the atmosphere; it symbolizes spiritual and intellectual elevation, the lofty ideals we aspire to (To Him ascends good words). The true journey is a balance between delving deep into "earth" (contemplation) and striving toward "heaven" (elevation).

Comfort Zone Challenge:
"Going out into the wilderness" in this profound sense is an explicit call to break out of the shell of familiar ideas and prevailing beliefs. It requires the courage to challenge assumptions, confront opposing intellectual trends, and tirelessly search for new ways of thinking and learning. It is a rejection of intellectual stagnation and a constant striving to expand the circle of awareness, just like someone who ventures into virgin land in search of its hidden treasures.

The fruit of the journey: awareness and comprehensive sustenance:
The goal of this journey is not merely to reach an absolute and final "truth," but rather an ongoing process of developing individual and collective consciousness. The fruits of this profound endeavor are a broader understanding of the concept of "rizq." Rizq is not merely money, food, and shelter; it is a comprehensive gift that encompasses tranquility, wisdom, guidance, beneficial knowledge, health, and opportunities that enrich all of existence (And there is no creature on earth but that upon Allah is its provision). Whoever travels the land of thought and spirit is granted understanding and insight, which are among the most precious provisions.

conclusion:
Let us make "traveling the earth" a way of life, not content with physical travel, but embarking on continuous journeys within our minds and souls, challenging, questioning, reflecting, and tirelessly searching for a deeper understanding of ourselves, our Creator, and life. It is the journey that plants true seeds in the soil of existence to bear fruit in awareness and wisdom.

63 "Corruption on Earth": When the rope of contemplation is cut

introduction:
When we hear about “corruption on earth” in the context of the Qur’anic verses (“And do not cause corruption on the earth after its reformation”), material and moral corruption often come to mind: injustice, bloodshed, and environmental destruction. However, there is a deeper level to this corruption, one closely linked to our understanding of the word “earth” itself and our connection to divine revelation.

"The Earth": the field of understanding and meaning:

As we have pointed out, the word "earth" carries a dimension that transcends matter, denoting the realm of "grounding," contemplation, and understanding. From this perspective, "corruption on the earth" may also mean the corruption of this intellectual and spiritual realm. How does this happen? It occurs when "God's covenant" in its deepest sense is broken.

Breaking the covenant: severing the connection with the inner meanings:

In one of its deeper dimensions, "those who break God's covenant" is interpreted not only as those who violate the apparent covenants, but also as those who "sever the connection between the true and hidden meanings of the Quran and people." They obscure the light of profound understanding, contenting themselves with superficialities, or offering superficial or erroneous interpretations, thus preventing people from diving into the sea of Quranic wisdom.

Results of disconnection: suspicions and loss:

When contemplation is neglected and the connection to deeper meanings is severed, doubts and misunderstandings of the Quran and life spread. Thoughts become sterile, "neither trained to plow the earth nor water the tillage"—they do not move minds toward deeper understanding, nor do they nourish souls with certainty and beneficial knowledge. This disconnection from the springs of true understanding is what leads to "corruption on the earth" (meaning the land of contemplation and understanding), and renders its people "losers" in this world (through the loss of insight and wisdom) and in the Hereafter (through being deprived of the fruits of correct understanding and acting upon it).

Reforming the "Earth": By Returning to Contemplation:

Correcting this "corruption" begins with reviving the culture of deep contemplation and reflection on God's verses, both visible (in the universe) and written (in the Qur'an). It requires transcending rigid, literal understanding, striving to connect the verses to our reality, and drawing inspiration from the spiritual and intellectual guidance they contain. Building a strong connection to the true and profound meanings of the Qur'an is the way to repair the "ground" of understanding and restore its fertility.

conclusion:

Our responsibility is not limited to preserving the physical "earth," but extends to keeping the "soil" of understanding and contemplation pure and fertile. Let us be careful not to break God's covenant by severing our connection to the profound meanings of His words. Let us strive to contemplate and reflect so that we may be among those who reform "the earth" and not corrupt it, thus gaining deeper understanding and abundant provision in this world and the next.

64 Worship and certainty

Excellent, I will integrate this important point about certainty and worship within the framework of the comprehensive Quranic concept of “hunting”:

1. Levels of certainty:

- Certainty:
  - **Meaning:** It is the confirmed theoretical knowledge that a person obtains through rational and transmitted evidence and proofs (such as the Qur’an and Sunnah).
  - **Example:** Knowing that God exists by contemplating the universe and its signs.
  - **In the context of "hunting":** It is the "hunting" of correct knowledge from its reliable sources.
- Eye of certainty:
  - **Meaning:** It is the knowledge that is acquired through direct observation and vision, so that doubt is completely removed.
  - **Example:** Seeing the Holy Kaaba after people had known for certain its existence.
  - **In the context of "hunting":** It is the "hunt" of direct spiritual experience that strengthens faith.
- The right of certainty:
  - **Meaning:** It is the highest level of certainty, and it is the knowledge that is obtained through complete coexistence and deep personal experience, such that the matter becomes part of the human being.
  - **Example:** The worshipper's feeling of pleasure in being close to God in worship.
  - **In the context of "hunting":** It is the “catching” of the true fruit of faith and worship, which is reaching a state of firm and unshakable certainty.

2. Comprehensive worship:

- **Traditional concept:** Worship is the performance of obligatory religious rituals (such as prayer, fasting, zakat, and Hajj).
- **Comprehensive concept:** Worship is every action that a person performs with the intention of drawing closer to God and seeking His pleasure, whether this action is:
  - **religious ritual:** Such as prayer and fasting.
  - **worldly work:** Such as work, study, earning a living, raising children, and doing good to people.
  - **Ethical behavior:** Such as honesty, integrity, justice, and benevolence.
  - **Thinking and contemplating:** Such as contemplating God’s creation and pondering His verses.
- **the goal:** Spiritual and intellectual advancement, and the achievement of human transcendence.

3. Link to the concept of “hunting”:

- **"Hunting" certainty:**The pursuit of the three levels of certainty (the knowledge of certainty, the eye of certainty, and the truth of certainty) is a gradual “hunt” for knowledge and faith.
- **"Hunting" True Worship:**The real “catch” is for a person to make his entire life an act of worship to God, through:
  - **Sincerity:**That every action be done purely for the sake of God.
  - **Mastery:**To perform every job perfectly.
  - **Good intention:**His intention in every action should be to draw closer to God and serve His creation.

Overall summary:

The concept of hunting in the Qur'an transcends its narrow meaning to encompass broader dimensions related to knowledge of God, provision, spiritual elevation, trust in God, Islamic rulings, creative abilities, avoiding negative traits, striving for certainty, and making life entirely an act of worship to God. It connects the material world with the spiritual world, reminding us that everything in the universe is planned and subservient to God, that piety is the key to true provision and spiritual elevation, that we must strive, work, and trust in God in all our affairs, and wisely choose the "mountain" that will aid us in our life's journey (armed with imagination and creativity like horses, and avoiding obstructive thoughts like mules). We must strive to hunt beneficial knowledge, praiseworthy qualities, and firm certainty, while avoiding the "hunt" of ignorance and reprehensible qualities, and making our entire lives a "hunt" for goodness and true worship.

65 INTELLIGENCE AND INSTINCT: THE FOUNDATION AND THE FUEL

- Fitrah: The Pure Foundation and Original Destination
  - **Definition:**It is the original nature or disposition upon which God created man, and it is, in essence, a pure readiness to accept the truth and move toward monotheism. It is the pure starting point.
  - **Evidence:**This is evident in the saying of the Prophet, may God bless him and grant him peace:**“Every child is born in a state of fitrah (natural disposition), but his parents make him a Jew, a Christian, or a Zoroastrian.”**(Narrated by Al-Bukhari). This hadith confirms that the basic nature of man is purity and readiness for the truth, and that deviation comes from external influences, as indicated by the verse: “The nature of Allah upon which He has created mankind. No change should there be in the creation of Allah” (Ar-Rum: 30).
  - **Role:**Instinct represents**potential**For goodness, unity, and learning. It is a fertile soil ready to receive the seeds of knowledge and faith.
- Intelligence (Dhakā'): the active instrument and igniter of light

- **Definition:**It is the mental ability to understand, analyze, infer, discriminate, and connect things. It is not just accumulated knowledge, but**The active queen**Which processes information and draws conclusions.
- **Evidence:**Intelligence is closely related to "wisdom," which is putting things in their proper place and understanding things as they really are. God grants wisdom to whomever He wills: "He grants wisdom to whom He wills, and whoever has been granted wisdom has certainly been given much good." (Al-Baqarah: 269). The process of "slaughtering," mentioned in the verse: "Except what you have slaughtered" (Al-Ma'idah: 3), which makes something beneficial and lawful, requires discernment and understanding (intelligence) to remove what is harmful and retain what is beneficial.
- **Role:**Intelligence is**Tool and Engine**It is the one who activates the potential of innate nature. It is the light that dispels the darkness of ignorance and illusion, and the ability that enables a person to analyze experiences, understand verses (cosmic and Quranic), and make informed decisions. It is the fuel that drives the journey of learning and advancement.

Integration between instinct and intelligence:

Common sense without effective intelligence may remain dormant or easily deviated. Intelligence without a pure natural foundation may be used for evil or misguidance.**Integration between them**It is what enables a person to achieve his goal:

- Instinct directs the intelligence towards goodness and truth.
- Intelligence develops and protects nature, allowing it to flourish and manifest into deeper understanding and better action.

Both, pure nature and effective intelligence, are a divine gift and essential fuel in man's journey towards the "heaven" of understanding, certainty and transcendence.

66 Names, Language, and the Basis of Learning

- Teaching Adam the Names: Uncovering Secrets and Establishing Perception
  - **Concept:**God's teaching of "all the names" to Adam was not merely a teaching of linguistic vocabulary, but rather a revelation of...**The facts of things, their natures, functions, and secrets**In the system of creation, it represents the foundation of the human capacity to perceive, visualize, classify, and understand the relationships between the components of existence. The ability to "name" something means understanding its essence and "character."
  - **Evidence:**God Almighty says: "And He taught Adam the names - all of them. Then He showed them to the angels and said, 'Inform Me of the names of these, if you should be truthful.'" (Al-Baqarah: 31) Adam's superiority over the angels in this regard was due to his possession of this essential knowledge, which enabled him to understand and name the realities of creation.

- **Role:**This incident is**The first basis of human ability to learn and know**...and establishing the principle that deep understanding is linked to the ability to identify the essence of things through their true “names” (which represent their characteristics).

- The clear Arabic tongue: the vessel of clarity and miracle
  - **Concept:**The Holy Qur’an’s description of its language as “in a clear Arabic tongue” (Ash-Shu’ara: 195) does not only mean that it is eloquent Arabic, but rather indicates that it is a language that is distinguished by…**With complete clarity, and the superior ability to accurately express deep meanings, and reveal truths through them**The word "mubin" carries the meaning of clarification, revelation, and removal of ambiguity.
  - **Evidence:**The repetition of this description in the Qur’an confirms this characteristic, such as the Almighty’s saying: “And this is a clear Arabic tongue” (An-Nahl: 103).
  - **Role and its relationship to names:**This “explicit” nature of the language of the Qur’an makes it**The perfect vessel for conveying those “names” (meaning secrets, truths, and attributes) that Adam was taught.**Unlike human languages, which may have a large degree of arbitrariness (people agreeing on a name that does not necessarily reflect the essence of(The title), the Quranic Arabic language is viewed here as a language with a precise structure and words laden with profound meanings, capable of clearly and miraculously revealing the truths of existence and guidance. It is the tool that enables humanity to reconnect with and expand upon that original, essential knowledge.

Integrative summary:

If teaching Adam the names was established**human latent capacity**To understand the secrets of creation, the revelation of the Qur’an in “clear Arabic” has provided**The best and clear way**To activate this ability and provide humanity with the guidance and knowledge necessary to achieve its purpose on earth, a deep understanding of the Qur'an requires not only a grasp of the vocabulary, but also an effort to comprehend the "names" (realities and attributes) revealed by this clear language.

67 Sultan and the Opening of Heaven's Gates: The Power of Knowledge and the Humility of the Spirit

- Sultan Al-Ilmi: Empowerment through Understanding the Causes
  - **Concept:**The “sultan” with which he executes from the regions of the heavens and the earth (as in Surah Ar-Rahman) is not merely a brute force, but rather it is in essence**Sultan based on science, knowledge, and understanding of**

laws and causes That God has placed in the universe. It is the empowerment that results from taking the necessary measures and harnessing them.
    - **Evidence:**The story of Dhul-Qarnayn represents an example of this scientific and practical authority, as God Almighty says: “Indeed, We established him upon the earth and gave him from all things a way. So he followed a way.” (Al-Kahf: 84-85). His empowerment was not arbitrary, but rather was coupled with the provision of “causes” (means, methods, knowledge, and power) and his adherence to them. This is the essence of effective authority.
    - **Role:**The scientific authority is **practical tool** To advance, empower and positively influence the “Earth” and penetrate the “Heavens” of knowledge and discovery.
- Humility (modesty): the condition of acceptance and the key to all doors
    - **Concept:**Possessing “authority” (power and knowledge) alone is not enough to guarantee “opening the gates of heaven” in its profound spiritual and cognitive sense. It must be coupled with…**With humility, submission to the truth, and not arrogance**Humility is what makes knowledge useful and power directed towards good, and it is what opens the heart to receive more understanding and guidance.
    - **Evidence:**God describes His close servants, saying: “And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them, they say, ‘Peace.’” (Al-Furqan: 63). “Ease” here refers to tranquility, dignity, and humility, an essential characteristic of those who seek closeness to God and ascend in the ranks of understanding. As we saw previously, arrogance is the greatest obstacle: “For them the gates of heaven will not be opened” (Al-A’raf: 40).
    - **Role:**Humility is**Moral and spiritual framework**It ensures the proper use of scientific authority. It is the key that prevents power from turning into tyranny, and knowledge from turning into arrogance. It is the key that prepares the soul to receive blessings and open the true "gates of heaven."

Imperative integration:

Scholarly authority without humility can lead to arrogance, corruption, and turning away from the truth, closing doors instead of opening them. Humility without striving for knowledge and taking the necessary measures (authority) can lead to impotence and weakness.**Combine them**The power of knowledge and learning, and the spirit of humility and the need for God, is what enables people and societies to achieve true advancement and penetrate broader horizons of understanding and goodness, which truly opens for them the “gates of heaven.”

68 Additional concepts and interpretations of some Qur'anic words (from a practical and ethical perspective):

1. Zakat (Az-Zakāh):
    - **Interpretation:** It's not just about taking out some money, it's a process. **Self-improvement and purification** Using all possibilities (money, knowledge, work) to rise above negative desires (such as greed, avarice, exploitation) and achieve personal and societal development.
2. Slaughtering (Adh-Dhabh):
    - **Interpretation:** It goes beyond the meaning of animal slaughter, to refer to **extreme exhaustion, humiliation and oppression** Which may amount to slavery, forced labor (corvée) and deprivation of dignity.
3. fight (Yuqātil):
    - **Interpretation:** Not necessarily armed combat, but **struggle, fight, advocacy, and serious endeavor** To achieve a legitimate goal or defend a right.
4. Al-Qat':
    - **Interpretation:** It goes beyond the physical cut, to include **Isolation, separation, estrangement and boycott** (social, intellectual, uterine, or material).
5. Ad-Darb:
    - **Interpretation:** It has multiple meanings beyond physical beating, including: **separation, distinction and clarification** (such as striking proverbs), or **Start moving and striving** (Like hitting the ground).
6. Stoning (Ar-Rajm):
    - **Interpretation:** Beyond stoning, it may mean **Expulsion, deportation, exile, and false accusations** (Social or moral denial).
7. War (Al-Harb):
    - **Interpretation:** It is not only armed combat, but it may include any form of **Siege, strangulation and severe pressure** (Economic, psychological, intellectual).
8. Al-Qisas (Retribution):
    - **Interpretation:** It's not just revenge in kind, it's **Accurate tracking, systematic research, and fair benchmarking** To reach the truth, apply justice and restore rights.
9. Qada (deceased):
    - Interpretation: the completion of a matter, ruling, or action and its final and definitive conclusion.
10. Tasbih (prayer)
    - Interpretation: It goes beyond verbal mention, to mean harmonious and consistent action with God's laws and statutes in creation, legislation, and their application, and walking within their orbit without any discord.
11. Prostration (As-Sujūd):

    - **Interpretation:**Deeper than just putting your forehead on the ground, it represents**Conscious listening, heartfelt certainty, complete surrender and submission**To God's law, laws and system.
12. Bowing (Ar-Rukū'):
    - **Interpretation:**Not just the curvature of the body, but it is**Practical submission, obedience, humility and submissiveness**To God's commands and laws.
13. Al-Qiyām:
    - Interpretation: More than just standing up, it is actually getting up, taking responsibility, and starting to apply the divine method in life.
14. Thanks (Ash-Shukr):
    - **Interpretation:**It is not limited to verbal praise, but it is**Translating feelings of gratitude and blessing into positive striving, constructive action, and benefit for others.**(Doing good deeds and using blessings in a way that pleases God).

These interpretations offer a dynamic, ethical, and practical vision of the Qur'anic vocabulary, linking faith to movement and thought to action, and expanding the scope of understanding to include various aspects of life.

69LYING AND INTELLIGENCE: THE VEIL OF INSIGHT AND THE CLOSER OF HEAVEN'S GATES

- Lying in the Qur'an: Destroyer of Spiritual Insight and Closer of the Gates of Heaven
    - **Extended concept:**Lying, especially in its most dangerous form, is:**Denying the verses of God**(Whether it is the verses of revelation, its signs in the universe, or its clear arguments), its effect is not limited to corrupting internal perception (insight), but rather extends beyond that to constitute**A solid barrier that prevents spiritual and cognitive advancement**It closes the doors to deep understanding and divine acceptance.
    - Evidence:
        - The general prohibition against distorting the truth: "And do not mix truth with falsehood or conceal the truth while you know [it]" (Al-Baqarah: 42).
        - The immediate consequence of denial and arrogance (Al-A'raf: 40): "Indeed, those who deny Our verses and are arrogant toward them - the gates of heaven will not be opened to them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals." This verse clearly explains:
            - Denying the verses of God (the highest degree of lying because it is a rejection of the revealed truth) coupled with arrogance (refusing to submit to the truth out of arrogance) is**The direct obstacle to opening the gates of heaven**This is perfectly

consistent with our understanding of “heaven” as a symbol of cognitive and spiritual elevation and the acceptance of deeds.
    - That reaching “paradise” (whether understood as an abode of afterlife bliss or as a state of contentment, high awareness, and correct understanding in this world) becomes**Impossible**For these arrogant liars, it is impossible for a huge camel to fit through the tiny eye of a needle.
    - This act (denial and arrogance) is classified as **"crime"** He deserves this decisive punishment.
  - **Role:**Lying, especially denying and being arrogant about divine truths, is not just a moral wrong, but it is...**A destructive act that cuts off the connection with the sources of guidance and understanding.**...and tightly closes the doors to spiritual and cognitive ascent (“the gates of heaven”).
- Emotional (and Mental) Intelligence: A Lie Detection and Door Guard
  - **Concept:**In contrast to the destructive impact of lying, intelligence (with its mental and emotional dimensions) serves as a vital tool. It is the ability to distinguish and understand, granted by "wisdom" (He grants wisdom to whom He wills), which enables a person to:
    - **Distinguishing right from wrong:**Revealing deception and fraud, whether from others or from oneself and one’s own obsessions.
    - Distinguishing Real Emotions from Fake: Understanding Motives and Intentions.
    - **Realizing the signs of God:**The ability to see evidence and proof in revelation and the universe.
  - **Role:**Conscious intelligence, coupled with humility (the opposite of arrogance), is what helps to**Detecting and resisting lies**, therefore **Preserving insight from blindness and keeping the gates of heaven open**In the pursuit of understanding and advancement, it is the protective shield and key to accessing the highest levels of awareness and knowledge.

Conclusion:

Lying, especially the denial of God's verses coupled with arrogance, is a veil of insight and a firm lock on the gates of heaven, preventing ascension and access to the paradise of understanding and contentment. Conscious intelligence, coupled with honesty and humility, is the tool that exposes falsehood, protects insight, and keeps the gates of transcendence open.

70 Instinct and Experience: Latent Potential and Environmental Influence

- Nature and Environment: Original Purity and the Influence of Nurture
  - **Concept:**Fitrah is the original, pure state with which a person is born, a natural predisposition to accept truth and monotheism. However, this fitrah is

not an inevitable destiny, but rather a latent seed that is greatly influenced by the surrounding environment and upbringing.

  - **Evidence:**The noble prophetic hadith presents this principle very clearly:**“Every child is born in a state of fitrah (natural disposition), but his parents make him a Jew, a Christian, or a Zoroastrian.”**(Narrated by Al-Bukhari). The hadith emphasizes that the starting point is sound nature, but the immediate environment (represented by parents, for example) plays a crucial role in guiding this nature and shaping an individual's subsequent beliefs and behaviors.
  - **Role:**Instinct represents**innate potential**While the environment and experiences represent**Influencing factors**Which may refine and develop this nature or obliterate and distort it.

- Epigenetics: The Scientific Echo of Gene-Environment Interaction
  - **Concept:**Epigenetics offers a scientific perspective that is remarkably consistent with the idea that potential is influenced by the environment. It explains how environmental factors (such as nutrition, stress, exposure to certain substances, and even social and emotional experiences) can influence**gene expression**Without changing the DNA sequence itself. In other words, it can**Activating (turning on) or deactivating (turning off) certain genes**In response to environmental conditions and life experiences.
  - **The scientific echo of instinct:**This can be seen as an echo or **parallel biological model**The concept of innate nature and its influence on the environment. Just as the genetic code (DNA) represents the basic genetic potential, and innate nature represents the basic spiritual and moral potential, epigenetics explains how the "environment" can modify the "expression" of these potentials without altering the origin itself.
  - **Role:**Epigenetics offers a potential biological mechanism that helps us understand how experiences and the environment can leave profound marks on an individual, influencing their behavior, health, and even their tendencies. This supports the idea that a person is not simply the product of their genes (or their innate nature in isolation), but rather the product of a complex and ongoing interaction between their latent potential, their environment, and their experiences.

Integrative summary:

Combining the religious concept of fitrah with the insights of modern epigenetics offers a richer understanding of human nature. Fitrah is the pure starting point and potential for goodness and truth. However, this potential is not completely rigid or fixed, but rather interacts dynamically with the environment and life experiences, which may cultivate and refine it or distort and obliterate it, just as the environment influences how our genes express themselves. This underscores the importance of a healthy environment and positive experiences in human development and opens the door to hope for change and a return to the pure innate origin through changing the environment and behaviors.

71 THE WHISPERER AND THE DEVIL

Well done, these are important points that clarify the concepts of was wasah and khinnas in Islam. They can be detailed and their relationship explained as follows:

The concept of obsessive thoughts and their sources:

Obsession is the recurrent, hidden intrusion of negative thoughts, doubts, or negative feelings into the mind. It has two main sources:

1. Obsessive-compulsive disorder (psychological obsession):
   - They are the thoughts, desires and internal inclinations that stem from the human soul that commands evil.
   - It is the inner self-talk that may lead to evil, doubt, or anxiety.
   - The evidence for this is the Almighty's saying: {And We have certainly created man and We know what his soul whispers to him, and We are closer to him than [his] jugular vein.} (Qaf: 16). God knows best what goes on in a person's mind of thoughts and ideas emanating from within himself.
2. The whisperings of Satan (Al-Khannas):
   - They are the evil thoughts, ideas, and doubts that Satan casts into a person’s heart to mislead him and turn him away from goodness and from remembering God.
   - Satan specializes in this kind of subtle seduction.

Al-Khinnas and its relationship to whispering:

- **Al-Khannas:**It describes the devil who whispers. He is called "Al-Khannas" (the one who withdraws) because he retreats (i.e., he delays, hides, disappears, and shrinks) when the servant remembers his Lord.
- **His job:**His primary mission is to whisper in people's hearts (who whispers into the hearts of mankind). He casts doubts, beautifies sin, discourages obedience, and distracts from the remembrance of God.
- **Reason for the name:**If a person forgets to remember Allah, Satan will approach and whisper to him. But if a person remembers his Lord, Satan will retreat, retreat, and disappear. That is why we are commanded to seek refuge in Allah from him: “Say, ‘I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the retreating whisperer, who whispers [evil] into the breasts of mankind, from among the jinn and mankind.’” (Surat An-Nas).

a summary:

- **Obsession**It is the action (throwing bad thoughts).
- It has two sources:**self** (internal) and**Satan** (foreign).
- **The snake**It is a description of the devil who carries out external whispers, and it is called this because it disappears and retreats when God is mentioned.

The relationship is that "Al-Khannas" is one of the agents of "waswasah." Seeking refuge in God and remembering Him are the weapons to repel his whispers.

72THE CONCEPT OF "HITTING THE GROUND"

It goes beyond the superficial meaning of travel or geographical movement.

- **Not travel:**Traveling throughout the land is not simply about traveling or moving from one place to another. The verse does not use the word "traveler" but rather "traveling throughout the land," which has its own significance.
- **Contemplation and deep thinking:**It is the process of deep contemplation and reflection, and attempting to understand things in a different way than the prevailing ones. It is the process of delving into research and exploration for knowledge.
- **Challenging conventional wisdom:**It is challenging prevailing ideas and traditional legacies. It is breaking away from the familiar pattern of thinking.
- **Searching for the truth:**It is the search for truth and reaching a deeper understanding of things.
- **Learning in a counter way:**It is educating on the ground in a different way than usual. It is not merely repeating what others have said, but rather critical thinking and investigating matters.
- **Facing obstacles:**It is the willingness to face obstacles and opposition from the "unbelievers" (those who reject change).
- **Rethink:**It is rethinking things again to arrive at a new, advanced and sophisticated idea.
- **Impact on consciousness:**It is an attempt to influence and develop the collective consciousness.
- **Education by contrast:**It is education by contrast, that is, learning things in a way different from the way parents and grandparents learned them.
- **The opposite of submission to the status quo:**Not accepting reality as it is, but trying to change and develop it.
- **Change the current status:**Changing the state of our lives, including outdated beliefs and ideas.
- **Education in the Contrary Consciousness:**Education in the opposing consciousness is not to submit to the education of society, but rather an education that is contrary to it.

In other words, groundbreaking is a process of deep reflection and serious search for truth, challenging prevailing ideas and confronting opposition, with the goal of reaching a deeper understanding of matters and developing individual and collective awareness. It is about stepping outside your intellectual comfort zone and exploring new ways of thinking and learning.

73 THE CONCEPT OF MARRIAGE AND THE DIFFERENCE BETWEEN THEM

First: The concept of marriage

- Linguistic meaning:
  - The origin of the word (N K H): refers to restriction, choosing from among possibilities, then realizing this choice and bringing it to reality (by adding the letter "H" which denotes movement and life).
  - Marriage is: activating and realizing the choice through companionship and cohabitation.
- Marriage is not:
  - Just an administrative marriage contract.
  - Mere intercourse (physical act).
- Marriage conditions:
  - Entry (literally meaning penetration).
  - Parents' permission.
  - Dowry
- The difference between "touch" and "touch":
  - **Touch:**Physical contact, sexual intercourse that requires ritual ablution.
  - **Copper:**Deeper and more meaningful, the beginning of a process, an effect with a result (often associated with the onset of a possible pregnancy).
- Verses that refer to the concept of marriage (in general):
  - **Surah An-Nisa - Verse 22:**"And do not marry those women whom your fathers married, except what has already occurred." (Indicates that marriage includes consummation.)
  - **Surah An-Nisa - Verse 25:**...then marry them with the permission of their people and give them their due compensation according to what is acceptable... (Referring to the conditions of marriage: the permission of the people and the dowry).
  - **Surah Al-Ahzab - Verse 49:**O you who have believed, when you marry believing women and then divorce them before you have touched them, there is no waiting period for you to count for them. (This indicates that it is the "touch" that entails the waiting period, not just the marriage.)
  - **Surah An-Nur - Verse 3:**The adulterer marries none but an adulteress or a polytheist, and the adulteress none marries but an adulterer or a polytheist. And that has been forbidden to the believers.

Second: The concept of marriage

- **Marriage is a special type of intercourse:**It is the link that aims to:
  - Building a family.
  - Having and raising children.
  - Achieving peace, affection and mercy between spouses.
- **Marriage requires "touch":**(Meaning the start of the reproductive process).

- Marriage is not just about cohabitation
- Marriage is more comprehensive than sexual intercourse.
- Verses that refer to the concept of marriage:
    - **Surah Al-Baqarah - Verse 230:**“But if he divorces her, then she is not lawful to him afterward until she marries a husband other than him.” (The video focuses on the word “husband” and says that it indicates that what is meant is marriage aimed at building a family, not just any marriage.)
    - **Surah Ar-Rum - Verse 21:**“And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He has placed between you affection and mercy.” (Indicates that marriage is a relationship of tranquility, affection, and mercy.)

Third: The difference between marriage and nikah

Marriage	marriage
More general and comprehensive, it includes all forms of legitimate relationships between a man and a woman (including the right hand of possession).	A special type of marriage, aimed at building a family and having children.
It may not necessarily aim to build a family (like a right-hand king).	It aims to build a family and achieve harmony, love and mercy.
It may be temporary (depending on the type).	Its origin is permanence and continuity.
Consummation is a condition, but “touch” (the beginning of the reproductive process) may not be a condition (such as marriage followed by divorce before touch).	"Touching" (the start of the reproductive process) is a condition.
	Marriage is a bond (a couple) and not an individual.
	Marriage requires consent.

Conclusion:

Nikah is the general term for all types of legitimate unions between a man and a woman, while marriage is a specific type of union that aims to build a family and establish a stable and lasting relationship based on affection, compassion, and tranquility. The video calls for a clear understanding of these Quranic terms and avoiding confusion between them.

74 Between Marriage and Sex: Decoding Quranic Terms to Establish a Healthy Relationship

Introduction: Why is terminology so precise?

In societal and jurisprudential discussions about family and relationships, the terms "nikah" and "marriage" are often used interchangeably, as if they are two sides of the same coin. But does this simplification reflect the precision of the Quranic statement? The Holy Quran, in its miraculous eloquence, chooses its words with extreme precision, and each term carries specific connotations that together form an integrated system. Understanding the subtle differences between "nikah" and "marriage" is not a linguistic luxury; rather, it is a methodological necessity for understanding the objectives of the law, correcting many misconceptions, and establishing relationships on a sound Quranic foundation.

First: "Marriage" - the general framework of the legitimate relationship

1. The linguistic and Quranic concept:

The word "nikah" in its linguistic origin is not limited to the narrow meaning of the physical act, but rather refers to an integrated process that begins with...**"choice"**Among several possibilities, then**"Restriction"**With this choice, finally**"Achieve and activate it"**In fact, through companionship and cohabitation, it is the general framework that brings together a man and a woman in a legitimate relationship with its own conditions and controls.

2. Basic conditions of marriage:

The Qur'an clearly defines the pillars of marriage that make it valid and legitimate, the most prominent of which are:

- **Entry:**Marriage is not just an administrative contract on paper. Rather, it is not complete without actual consummation (sexual intercourse). This is what the verse refers to:**And do not marry those women whom your fathers married, except what has already occurred.**(An-Nisa: 22), where the prohibition here does not occur merely by the contract, but by the marriage completed by consummation.
- **Parents' permission:**Marriage is not an isolated, individual relationship, but rather a social bond that requires the approval of the girl's family, which preserves her dignity and provides her with protection. God Almighty says:**...then marry them with the permission of their people...**(An-Nisa: 25).
- **Dowry (wage):**It is a financial right for the woman, and a sign of the man's seriousness and desire to marry. God Almighty says:**...and give them their due compensation according to what is acceptable...**(An-Nisa: 25).

3. Nikah is broader than marriage:

Marriage is the broader term that covers all forms of legitimate unions, including what was known as "right-hand possession," which may not have had the primary purpose of forming a family in the conventional sense of the word today. For this reason, the Qur'an places strict moral restrictions on those who enter into marriage, as God Almighty says:**The adulterer marries none but an adulteress or a polytheist, and the adulteress none marries but an adulterer or a polytheist...**(An-Nur: 3), which confirms that marriage, even in its general context, must be based on purity and chastity.

Second: “Marriage” - the highest status of human relationships

If marriage is the general framework, then “marriage” is**A special and noble kind**From marriage. It is not just a physical relationship or a legal contract, but rather a comprehensive life project aimed at achieving higher goals.

1. The purpose of marriage: tranquility, affection, and mercy:

The Qur’an paints a very beautiful picture of marriage in the verse: “And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He has put love and mercy between your hearts” (Ar-Rum: 21). Here, marriage is:

- **housing:**Not just a physical home, but a psychological and emotional home, where each party finds refuge and reassurance in the other.
- **love:**It is active love that translates into actions, care and understanding.
- **mercy:**It is the compassion, forgiveness and tolerance that protects the relationship from the storms of life.

2. Marriage and family project:

Marriage, in this sense, is an institution that aims to**Building a family, having children, and raising them**In a healthy environment. It is not a fleeting relationship, but rather its essence is permanence and stability. Therefore, marriage is linked to the concept of**touch**Which refers to the beginning of the potential process of procreation, not just “touch” (intercourse). The verse**...If you marry believing women and then divorce them before you have touched them, then there is no waiting period for you regarding them...**(Al-Ahzab: 49) It explains that “touch” is what triggers the waiting period (related to the purity of the womb), which strongly links it to the project of procreation, which is at the core of the goals of marriage.

3. Marriage is based on “pairhood” not individuality:

The word "spouse" connotes complementarity and pairing, not individuality. Marriage is a relationship between two equal parties, each with their own role, rights, and duties, and together they form a cohesive unit. This requires**full consent**Between the two parties as a basis for building this partnership.

Third: Table of essential differences

To fully understand the picture, the differences can be summarized in the following table:

Comparison point	Marriage (general framework)	Marriage (special status)
Main objective	Satisfying human needs within the framework of a project (including companionship and cohabitation).	Building a family and achieving harmony, love and mercy.
inclusiveness	More general and comprehensive, covering all forms of legitimate association.	A special and more refined type of marriage, aimed at permanence.
Continuity	It may be temporary or permanent depending on its type and historical context.	Its origin is permanence and stability.
The decisive condition	Consummation (intercourse) is a condition for its completion.	"Touching" (the initiation of the potential reproductive process) is at the heart of his goals.
nature	A relationship between two parties may not necessarily be a full-fledged partnership.	A "marital" relationship based on complementarity, partnership, and consent.

This understanding solves the problem of the verse.**But if he divorces her, she is not lawful to him afterward until she marries a husband other than him.**(Al-Baqarah: 230). So the word**"husband"** Here it is intended for itself, meaning that it must enter into a relationship.**Real marriage**It aims to build a family, not just a fleeting or formal “marriage” (as in a tahlil marriage), which completely destroys this degrading practice.

Abstract: Towards Deeper Family Relationships

Distinguishing between "nikah" and "marriage" is not merely a thought exercise. Rather, it calls on anyone entering into a relationship to ask themselves: Do I want a mere "nikah" that fulfills the formal requirements? Or am I seeking a "marriage" in which I can achieve tranquility, affection, and compassion, and through which I can build a righteous family that will be a strong foundation in society? A thorough understanding of these Quranic terms is the first step toward elevating our relationships from mere contracts and procedures to noble human life projects.

75 THE CONCEPT OF LAUGHTER AND CRYING

The concept of crying in the Qur'an:

1. **Not just an emotional reaction:**Crying in the Quran goes beyond being a mere expression of sadness, pain, or shedding tears. It is not a passing negative emotion, but rather an act with deeper connotations.
2. **Event/Situation Feed:**Crying is "insisting on feeding the event enough," whether that event is negative (such as disappointment or failure) or positive (such as a project or goal we are striving to achieve).
    - **In a negative context:**It involves justifying failure, making excuses, blaming others, and focusing on the negatives instead of learning from mistakes.
    - **In a positive context:**It consists of continuous effort, hard work, sacrifice, and insistence on achieving the goal.
3. **Crying as a result:**Shedding tears is a possible consequence of crying, but it is not crying itself. Crying (in the Qur'anic sense) can be silent, internal, and expresses a state of remorse or determination.
4. Quranic examples:
    - **Joseph's brothers:**"They cry" means that they insisted on justifying their actions and lies, instead of admitting their mistake.
    - **And they fall upon their chins weeping.**It means that they insist on adhering to the truth and nourishing it with good deeds to achieve humility.
    - **"So neither the heavens nor the earth wept for them":**That is, no one defends them or justifies their actions, nor are they able to defend themselves.

The concept of laughter in the Qur'an:

1. **Not just an expression of joy:**Laughter is not just a giggle or a superficial expression of happiness. It's much deeper than that.
2. **Clarity and understanding:**Laughter is the result of deep understanding, comprehension, and clarity. It comes after effort and sacrifice.
3. **Success and achievement:**Laughter is an expression of success and achievement that comes after hard work and proper planning.
4. Quranic examples:
    - **"Let them laugh a little and cry much":**The laggards did not sacrifice enough, so their understanding and success will be little (little laughter), and they will have to justify their shortcomings a lot (much crying).
    - **And you were laughing at them.**That is, you were mocking the true believers who were working hard and sacrificing.
    - **"If they laugh at it":**The people of Moses chose not to understand God's signs, and therefore did not sacrifice for the sake of truth.

The relationship between laughter and crying:

- **They are not opposites:**Laughter and crying are not two opposite concepts, but rather complementary and intertwined.
- **Laughter requires crying:**True laughter (understanding and success) only comes after tears (effort and sacrifice).
- **Crying can lead to laughter:**Positive crying (hard work) is the path to laughter (success).
- **"And it is He who makes people laugh and cry":**God is the one who sets the laws and rules that govern the universe. Whoever follows these laws (cries) will achieve understanding and success (laughs), and whoever disobeys them (doesn't cry) will achieve disappointment (cries in the negative sense).

Application to life:

This understanding can be applied to all aspects of our lives:

- **Study/Work:**The student/employee who puts in the effort (cries) will achieve success (laughs).
- **Projects:**A project fueled by work and planning (crying) will succeed (laughter).
- **Relationships:**A relationship that is built on understanding and sacrifice (crying) will be successful (laughter).
- **Faith:**Faith that is nourished by worship and good deeds (crying) will lead to certainty and humility (laughter).

Conclusion:

Laughter and crying in the Quran are two profound concepts related to action and reward. Crying represents effort and sacrifice, while laughter represents understanding and success. They are not opposites, but rather intertwined. True laughter only comes after crying, and sincere crying is the path to laughter.

76People concept

1- "People" in its general and comprehensive sense:

All of humanity: In many verses, the word “people” refers to all human beings, regardless of their religion, race, or gender.

Example: “O mankind, worship your Lord, who created you and those before you, that you may become righteous.” (Al-Baqarah: 21)

General public: It may refer to the general public, as opposed to a specific class (such as prophets or believers).

2- "People" in the context of obsession:

Human weakness: Your interpretation is correct in indicating that the word “people” is used in the context of talking about human weakness and vulnerability to obsessive thoughts.

Example: Surah An-Nas: “Say, ‘I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the retreating whisperer who whispers [evil] into the breasts of mankind - from among jinn and mankind.’”

Seeking refuge in God: This Surah teaches us to seek refuge in God from the evil of the whisperer (Satan) who whispers in our hearts.*the people*(i.e. people who are prone to obsessive thoughts).

Not all people: It is important to note that this does not mean that *all* People are constantly under the influence of obsession, it means that humans *generally* We are vulnerable to this, and we must be aware of this danger and seek refuge in God from it.

3- Other meanings of the word "people" in the Qur'an:

Infidels or hypocrites: In some contexts, the word "people" may refer to a specific class of people, such as unbelievers or hypocrites, who are characterized by certain negative qualities.

Example: “And among the people are those who say, ‘We believe in God and the Last Day,’ but they are not believers.” (Al-Baqarah: 8)

People of the Book: In other contexts, it may refer to the People of the Book (Jews and Christians).

Believers: Although rarely used in this direct sense, the context may suggest that the people are believers.

Conclusion:

The word "people" in the Holy Quran has a broad meaning, and its interpretation depends on the context in which it appears. That they are "those who fall under the influence of whisperings" is a correct and important interpretation, but it represents only one aspect of the meaning, namely, the weakness of man and his vulnerability to the whisperings of Satan. We must consider the general and comprehensive meaning of the word "people" (all of humanity), as well as the other meanings the word may carry in different contexts. Understanding these multiple meanings helps us understand the Holy Quran more deeply and accurately.

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77 Beyond the Personal Veil: An Institutional Reading of the Concept of the Prophet, His Wives, and His Concubines

Does the Holy Quran address us on a single level—the personal and the historical? Or does its profound language contain symbolic structures capable of describing broader, more complex systems? Based on this question, some contemporary intellectual readings offer a radical interpretive vision that shifts pivotal Quranic concepts from their narrow familial framework to the realm of the state, society, and institution. This vision is clearly evident in its redefinition of the trilogy "the Prophet, his wives, and his women."

1. “The Prophet”: From the Person of the Messenger to the Symbol of the Institution

In the traditional understanding, the term "prophet" refers directly to the person of the Prophet Muhammad ﷺ. However, in this functional reading, the concept expands to become a symbol of the supreme entity that represents leadership and unites the community. The "prophet" here is:

- **Central Institution:**As a state, ministry or any leadership body that bears responsibility for society.
- **Highest value or comprehensive project:**It is the supreme principle or goal (such as justice, or a renaissance project) around which individuals rally and work towards.

The address to the "Prophet" in verses such as "O Prophet, fear God" is not to be understood as a command to the infallible Messenger himself, but rather as a directive to the institution he represents, which may be subject to deviation, to adhere to its fundamental principles. He is the entity that carries the "true message" and guidance for society.

2. “The Prophet’s Wives”: Business Partners, Not Bedfellows

If the "Prophet" is the institution, then who are his "wives"? This approach departs from limiting them to wives through a marriage contract, offering a deeper concept based on the linguistic origin of the word "spouse," which means companion, equal, and partner in a mission. The "wives of the Prophet" in this context are:

- **Leadership and responsibility cadres:** They are officials and leaders who are fully committed to the mission of the institution (the Prophet), and are integrated with it intellectually and practically. They are not merely employees, but partners who carry the concerns of the institution and place its interests above all other considerations.
- **"Mothers of the Believers" as a job description:** This sublime title is not viewed as a symbolic honor, but rather as an accurate description of their functional role in caring for the nation and attending to the needs of its needy groups ("believers"). They represent the state's social welfare wing, and their partnership with the "Prophet" is a partnership in bearing the burdens of building society.

3. “The Prophet’s Women”: Care cadres, not biological sex

Herein lies the largest and most radical conceptual shift. The word "women" is completely divorced from its biological connotation as females, becoming a functional term describing specific categories within the institution. "The Prophet's wives" are:

- **Individuals or cadres in a state of "decline" or "need":**They are all those who fall under the care of the institution (the Prophet) but are not in a position of active leadership partnership. They are in a passive or receptive state.
- **Practical examples:** This concept includes various categories such as:**the patient** In the hospital (affiliated with the health institution), and **The prisoner** In the penal institution, and **retired employee** Or referred for investigation, and even **old ideas** that have been exceeded.

They are the "Wives of the Prophet" in the sense that they are subordinate to him and fall under his responsibility, but they are in a state that requires management, care, or rehabilitation, unlike the "wives" who participate in management and leadership.

Abstract: An integrated model of community structure

When we combine these three concepts, we discover that they do not merely provide separate definitions, but rather outline an integrated model for the structure of any institution or state:

1. **Leadership (Prophet):**Represented by the supreme value or governing body.
2. **Active partners (spouses):**They are represented by the executive and loyal leadership body.
3. **Categories subject to care (women):**They are represented by all individuals whose affairs are managed by the institution.

With this reading, verses once understood within a limited family context are transformed into foundational principles in political sociology and administrative law. It is a call to view the Qur'an as a living text, capable of generating meanings that transcend its historical context, offering insights that can inspire the construction of societal and institutional structures in our present age.

78THE CONCEPT OF HUNTING IN THE QUR'AN

1. Literal (direct) meaning:

- **Sea fishing:**It refers to the process of extracting marine organisms (fish, etc.) for use as food or other uses. It is absolutely permissible under Islamic law.
- **Land hunting:**It refers to the act of hunting wild animals. It is forbidden for the pilgrim (in the state of ihram for Hajj or Umrah) but permissible otherwise.

2. Figurative (symbolic) meaning:

- Sea fishing as a symbol of God's knowledge:

  - **Knowledge from the Most Gracious:**The sea, with its vastness and expanse, symbolizes God's infinite knowledge. Making use of the sea (whether by fishing or by contemplating its creatures) is tantamount to receiving knowledge directly from God.
  - **Words of God:**The sea represents a storehouse of God's inexhaustible verses and words, reflecting the breadth of His knowledge and wisdom.
- Hunting as a symbol of human knowledge:
  - **Knowledge from humans:**Hunting requires skills and techniques acquired through learning, experience, and interaction with the environment. This represents the knowledge humans acquire from each other and through experience.

3. Livelihood and its relationship to hunting:

- **Fishing as a source of livelihood:**Hunting (of both types) is a means of livelihood that God has provided for mankind.
- **Comprehensive livelihood:**Provision is not limited to material things (such as food and money), but also includes spiritual and moral aspects (such as peace of mind, wisdom, opportunities, guidance, and beneficial knowledge).
- **Trust in God:**Understanding that provision comes from God (whether material or spiritual) strengthens one's trust in Him and motivates one to strive and take necessary measures, with confidence that God is the Provider.

4. Provisions related to hunting:

- **Permissibility and prohibition:**Sea hunting is absolutely permissible, while land hunting is forbidden for the pilgrim.
- **The wisdom behind the prohibition:**The prohibition of hunting on land for those in ihram has several rulings, including focusing on worship, testing patience, and perhaps preserving the environment.
- **Reward:**Whoever violates the rules of hunting (especially in the state of ihram) will be subject to a punishment detailed in the Qur'an.

Conclusion:

The concept of hunting in the Quran goes beyond its narrow meaning to encompass broader dimensions related to God's knowledge, provision, trust, and Islamic rulings. It connects the material world with the spiritual world, reminding us that everything in the universe is planned and controlled by God, and that we must strive, work, and trust in God in all our affairs.

79The lasting good deeds: A concept that goes beyond the remembrance of God to include a legacy of goodness for humanity.

introduction

Amid the concerns and luxuries of worldly life, the concept of "lasting good deeds" (al-baqiyyat al-salihat) stands out as a beacon illuminating the path of believers, guiding them toward what is most lasting and most rewarding in the sight of God. Although traditional interpretations limit this concept to specific remembrances, a deeper understanding of the spirit and objectives of Islam reveals the comprehensiveness and breadth of this concept, encompassing every good deed that benefits humanity and whose impact endures after the passing of time.

The Quranic and Prophetic Interpretation of the Enduring Good Deeds

The Holy Qur'an, in Surat Al-Kahf, presents a powerful comparison between the adornments of this fleeting worldly life and what is better and more lasting with God, as God Almighty says: "Wealth and children are the adornment of the worldly life. But the lasting righteous deeds are better in the sight of your Lord for reward and better for hope." (Al-Kahf: 46)1] The commentators differed in defining the nature of "the lasting good deeds." The majority held that they are the well-known supplications such as "Glory be to God, praise be to God, there is no god but God, God is greatest, and there is no power or strength except with God."[2][3] They cite as evidence for this noble prophetic hadiths, including what was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: "Increase the lasting good deeds." When he was asked about them, he said: "Taking the takbir, declaring there is no god, praising God, and there is no power or strength except with God."[2][4]

While others, including Ibn Abbas in one of the narrations from him and Imam al-Tabari, see that "the lasting good deeds" is a general term that includes all good deeds and acts of obedience that please God.5][6This opinion opens the door to expanding the concept to include everything that remains for a person after his death in terms of reward and recompense.7]

The comprehensiveness of the concept in light of the Prophetic Hadith

The understanding of the comprehensiveness of "lasting good deeds" is reinforced by the hadith of the Prophet, may God bless him and grant him peace, which is considered the foundation for explaining the deeds whose reward does not cease with a person's death. He said:**"When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."**(Narrated by Muslim).8][9This noble hadith clearly demonstrates that the influence of a righteous person can extend beyond his life through three main doors:

- **Ongoing charity:**It is everything that a person stops that continues to benefit people, such as building mosques, hospitals, and schools, digging wells, providing clean water, and planting fruit trees.10][11][12All these actions fall under the concept of ongoing charity, the reward for which continues as long as its benefit exists.10]
- **Beneficial knowledge:**This is not limited to Islamic sciences only, but rather includes every science that is beneficial to humanity and contributes to its progress and advancement.13Whoever leaves behind a useful book, scientific research, or

invention that serves people, or teaches others useful knowledge, will continue to reap the fruits of his work as long as people benefit from his knowledge.14][15]

- **The righteous boy who prays for him:**It is the fruit of good upbringing, as the son continues to be dutiful to his parents after their death by praying for them.16]

Beneficial deeds for humanity are like lasting good deeds.

Based on the above, it can be said that the concept of "lasting good deeds" expands to include every human achievement that brings good to humanity and leaves a lasting positive impact. In this context, scientific inventions that have changed the face of humanity for the better can be considered a type of "beneficial science." The inventors of electricity, the discoverers of life-saving drugs, and the developers of modern means of communication have left behind a great legacy of public benefit whose impact continues across generations.

Major charitable projects that aim to improve the lives of communities, such as establishing educational and health institutions and providing basic infrastructure, are among the greatest forms of "ongoing charity."12These projects do not only provide immediate assistance, but also create a sustainable development impact that benefits successive generations.

Conclusion

"Al-Baqiyat al-Salihat" (the lasting good deeds) are not just words repeated; rather, they are a way of life that calls upon Muslims to leave an everlasting mark of goodness in this world. Islam, with its tolerant spirit and great objectives, encourages every beneficial act that serves humanity and develops the earth. Accordingly, everyone who contributes to building a scholarly edifice, launching a charitable project, or presenting a beneficial idea is participating in weaving the threads of "Al-Baqiyat al-Salihat" (the lasting good deeds) that will bear witness to their contributions and positive impact in this life and after death. This comprehensive understanding is consistent with Islam's call for benevolence, knowledge, and working for the good of all humanity.

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80"And from the evil of those who blow on knots": Between the authenticity of interpretation and the modernity of challenges

Introduction: A living text that breathes with the ages

At the heart of the Qur'anic discourse lies a unique ability to transcend time and address human consciousness at every stage of its development.**And from the evil of those who blow on knots**Surat Al-Falaq is not just a phrase of seeking refuge, but rather an interpretive key that opens the doors of understanding wide open, revealing layers of meaning ranging from deeply rooted authenticity to renewed modernity.

1. Heritage interpretation: the foundation upon which nothing can be built.

The historical understanding of the verse, which links it to the incident of the Prophet's bewitchment, remains the indispensable foundation. This interpretation establishes essential facts:

- **confirms**On the reality of the existence of hidden evils such as magic, as an incident mentioned in the religious texts.
- **connects**The verse is due to a direct revelation, which gives it a practical context in the Prophet's biography.
- **He presents**An example of the Qur'anic seeking refuge from invisible and indirect harm.

But stopping here is like closing the door that the Qur'an itself opened. The text, with its universality and linguistic miraculousness, always invites us to go further.

2. Social Interpretation: A Reading into the Mechanisms of Soft Dismantling

Moving from incident to principle, the verse becomes a profound tool for social analysis that describes the eternal struggle between construction and destruction.

- **"Complexes" as social structures:** It is everything that connects society and gives it its cohesion and strength; from **family complex** (The Solemn Covenant), to **Partner ships**, and **National Unity Contract**, arriving at **complex of determination** In the same individual.
- **"Jeters" as mechanisms of dismantling:**Here the genius of the Qur'anic expression is revealed. The formula**"Jeters"**(Sound feminine plural and exaggerated form) It is not

limited to witches, but rather symbolizes every soft and malicious force that exerts its influence whisperingly, continuously, and persistently, such as:

- **Psychological and media warfare:**Which spreads rumors and discord to undermine trust between the components of society.
- **Extremist ideologies:**Which spews hatred to turn difference into enmity.
- **Speech of despair and frustration:**Which undermines the will of individuals and societies, preventing them from reforming and reviving.

3. Future Reading: Confronting the “Digital Influence”

In our digital age, “jets” take on new, more complex and subtle forms, giving the verse a startlingly prescient dimension:

- **Al-Khwarizmi's breath:**Where artificial intelligence and social media algorithms "spout" misleading and divisive content into the minds of millions, to unravel the "knots" of informed public opinion.
- **Cyber wars:**Which uses malicious code to "spread" chaos into countries' infrastructure.
- **Virtual reality:**Which threatens to "unravel" the real human complex and replace it with fragile, imaginary bonds.

4. Spiritual and practical impact on the individual

This deep understanding transforms the recitation of the Surah from a mere protective muttering to**A live act of awareness and distress**When a believer recites “And from the evil of those who blow on knots,” he is not merely seeking refuge from a vague evil, but rather he is conjuring up real evils in his heart and mind and seeking protection from them:

- From the evil of gossip that spoils his relationship with his family and loved ones.
- From the evil of destructive ideas that threaten his values and convictions.
- From the evil of an algorithm that spreads discord, or a false news that weakens the will.
- From the evil of every internal or external voice whispering to him to refrain from doing good.

Conclusion: Towards a Living Interpretive Methodology

Combining these levels provides an integrated interpretive methodology that combines:**Authenticity**In respect of the origins,**and realism**In linking the text to its challenges,**And foresight**In anticipating his future prospects, it is a journey that begins with the text, moves through an analysis of reality, and ends with a deepening of the believer's spiritual awareness.

Thus, this short verse remains a witness that**The wonders of the Qur’an never end.**It is a text that does not age, but rather grows younger with the passage of time, and is always able to address every era in its own language and respond to its challenges without losing its essence or denying its origins.

81 STONE CONCEPT

Stone as a symbol of solidity and rigidity: Stone is naturally hard, tough, and not easily shaped. These physical qualities of stone are used metaphorically to describe certain qualities of character or thought.

- **"Petrified thought":**This metaphor describes a closed mindset that rejects change, resists new ideas, and blindly clings to old traditions or beliefs, without critical thinking or willingness to evolve.
- Implications of "fossilized thinking":
  - **fanaticism:**Strong adherence to one opinion and intolerance of other opinions.
  - **Stagnation:**Inability to adapt to changes or absorb new ideas.
  - **Closure:**Refusal to be open to different cultures or ideas.
  - **rejection:**Unwillingness to consider any possibility of change or development.

So, "Stone: Petrified Thought" is a concise and powerful phrase, using the physical symbolism of stone to express a negative mental state that hinders progress and development. It is a critique of the rigid mentality that refuses to think and clings to the old without awareness or scrutiny.

82 NEW INTERPRETATIONS OF SOME CONTEMPLATIVES REGARDING THE QIBLAH, FASTING, AND PRAYER:

1. The concept of “changing the Qiblah” as a symbol of intellectual renewal:

- **Traditional interpretation:**Muslims changed their direction of prayer from Al-Aqsa Mosque to the Kaaba.
- New interpretation:
  - **Symbol of change:**The speaker sees changing the direction of prayer as a symbol of change and renewal in thought and behavior, and moving from old, outdated ideas to new, enlightening ones.
  - **Divergence from the mainstream:**It calls for "divergence" from the prevailing, the dark, and the false, and moving towards light, truth, and knowledge.
  - **Changing the intellectual direction:**He calls for changing the intellectual direction from traditional mosques with stereotypical ideas to “modern mosques” with enlightening ideas and new visions.
- Evidence from the Qur’an:
  - “The foolish among the people will say, ‘What has turned them away from their qiblah which they used to face?’ Say, ‘To God belong the east and the west. He guides whom He wills to a straight path.’” (Al-Baqarah: 142)

        - The speaker points out that changing the direction of prayer will raise questions from "fools," demonstrating that change and innovation are always opposed by those who cling to the past.
    - “We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram.” (Al-Baqarah: 144)
        - The speaker indicates that God responds to the Prophet's desire for change, which indicates that change and renewal are a divine law.

2. The concept of “fasting” in its broad sense:

- **Traditional interpretation:**Abstaining from food, drink, and sexual intercourse from dawn to sunset.
- New interpretation:
    - **Abstain from everything negative:**The speaker sees fasting as abstaining from everything negative, including negative thoughts, bad morals, and harmful habits.
    - **Fasting of thought:**He calls for "intellectual fasting," that is, abstaining from old, outdated ideas and being open to new, enlightening ideas.
    - **Fasting from traditional mosques:**Calls for "fasting" from traditional mosques with stereotypical ideas.
    - **Fasting as a state of consciousness:**He believes that fasting is a state of awareness and perception, and not just abstaining from food and drink.
- Evidence from the Qur’an:
    - “O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.” (Al-Baqarah: 183)
        - The speaker points out that the purpose of fasting is "piety," and piety is a state of awareness and understanding, not just abstaining from food and drink.
        - He explains that “so that you may become righteous” means that the goal and purpose of fasting is righteousness, even for the sick person who may be killed by eating and drinking.
    - “So eat and drink and be refreshed” (Maryam: 26).
        - The speaker points out that this verse indicates that fasting is not just abstaining from food and drink.
        - He explains that the verse came in the context of talking about “the white thread from the black thread,” meaning that you are in a state of fasting, but you can eat and drink.

3. The concept of “prayer” as communication:

- **Traditional interpretation:**Specific sayings and actions, beginning with the Takbir and ending with the Taslim.
- New interpretation:
    - **Connect with God:**The speaker sees prayer as a communication with God, not just physical movements.

- **Connect with others:**He sees prayer as a communication with others, and an exchange of ideas and knowledge.
    - **Prayer of thought:**It calls for “prayer of thought,” that is, contemplation and reflection on the signs of God, the universe, and life.
    - **Prayer as a case study:**Prayer as a means of examining thoughts, visions, and information
- Evidence from the Qur’an:
    - “Indeed, prayer has been decreed upon the believers a decree of specified times.” (An-Nisa’: 103)
        - The speaker points out that prayer is a “timed book,” meaning that it is bound by time, and time is time, place, and circumstances. This indicates that prayer changes with changes in time, place, and circumstances.
    - “And establish prayer for My remembrance” (Taha: 14).
        - The speaker points out that the purpose of prayer is to “remember God,” and remembrance is to reflect and contemplate God’s signs, the universe, and life.
    - “Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing.” (Al-Ankabut: 45)
        - The speaker points out that prayer forbids indecency and wrongdoing, which indicates that prayer is a means of communication with God and with others, and leads to the refinement of morals and improvement of behavior.

4. The concept of “mosque” as a place of thought:

- **Traditional interpretation:**A place designated for performing acts of worship, especially the five daily prayers.
- New interpretation:
    - **A place for thought:**The speaker sees the mosque as a place for thought, contemplation, research, and knowledge, not just a place for performing worship.
    - **Newly built mosque:**He calls for "modern mosques" with bright ideas and new visions, instead of traditional mosques with stereotypical ideas.
    - **Al-Aqsa Mosque as a symbol:**He believes that Al-Aqsa Mosque is a symbol of knowledge and science, not just a geographical location.
- Evidence from the Qur’an:
    - “Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him some of Our signs.” (Al-Isra’: 1)
        - The speaker points out that the Night Journey from the Sacred Mosque to the Al-Aqsa Mosque is a symbol of the transition from ignorance to knowledge, and from darkness to light.

5. The concept of “the sacred month” as a case:

- **Traditional interpretation:**The months in which fighting is forbidden are: Dhul-Qi'dah, Dhul-Hijjah, Muharram, and Rajab.
- New interpretation:
    - **State of consciousness:**The speaker sees the sacred month as a state of awareness and perception, not just a period of time.
    - **Thief month:**He points out that the sacred month is a "forbidden" month, meaning that it is a month in which everything negative is forbidden, and in which one must focus on knowledge, learning, and positive thinking.
- Evidence from the Qur'an:
    - "The sacred month for the sacred month, and for forbidden things there is legal retribution." (Al-Baqarah: 194)
        - The speaker points out that one sacred month corresponds to another sacred month, which indicates that the sacred month is a state, not just a period of time.

It must be emphasized that these interpretations are the private vision of contemplators, and may not agree with the prevailing traditional interpretations.

83 You are a woman

- **"The Sanctuary" as protection and sanctity:**The word "sanctuary" carries connotations of protection, inviolable territory, and sacred place. When we say "you are sanctuary," we are indicating that the person or group being addressed is in a state of sanctity and protection, whether physical or spiritual.
- **"Al-Haram" as the beginning of guidance:**Entering the state of "haram" means entering a state of commitment and adherence to certain rules, whether these rules are religious (such as entering ihram for Hajj or Umrah) or moral (such as adhering to virtues and avoiding vices). This commitment is the beginning of the path to guidance, as it represents the first step toward positive change and closeness to God.
- **"You are a sanctuary" means you are under God's protection:**It could mean that you are under God's care and protection, and this comes from adhering to His teachings. And since you are under His protection, this is the beginning of guidance.
- **"You are forbidden" (plural of haram) meaning forbidden:**It may mean that you have entered into ihram (for Hajj or Umrah). Ihram is the intention to enter into the ritual, and it includes prohibitions that the pilgrim must avoid. Adhering to these prohibitions is the beginning of the path to guidance and closeness to God during this ritual.
- **"You are sacred" meaning you are holy/good.**The beginning of the path to guidance lies in a person being pure in heart and soul.

Summary of meaning:

"You are a sanctuary: the beginning of your guidance" means that entering into a state of sanctity, protection, and commitment (whether material, spiritual, or legal) is the first

and fundamental step on the path to guidance and reaching God. It serves as a declaration that a person has made a decision to change and strive for the better, and that this decision is the beginning of their journey toward enlightenment and guidance.

84 THE GRAND MOSQUE

- **The Grand Mosque as a spiritual beginning:** The Grand Mosque is the qibla (direction of prayer) for Muslims, facing it five times a day. Visiting it to perform Hajj or Umrah is a profound spiritual journey, representing a new beginning, purification from sins, and closeness to God.
- **The Holy Quran as a guide and guidance:** "Your journey begins with the Book" means that the Holy Quran is the guide and leader on this spiritual journey. It is the book that God revealed to His Prophet Muhammad, peace and blessings be upon him, and it carries the teachings and rulings of Islam, guiding Muslims in every aspect of their lives.
- **Integration between place and book:** The phrase links the holiest place (the Grand Mosque) with the holiest book (the Holy Quran). This connection emphasizes that the true spiritual journey begins by turning to God in the holiest place on earth, and by adhering to His guidance and following His teachings as contained in His Holy Book.
- **"Circus" can mean your journey in life in general:** It can be interpreted that adhering to the teachings of the Qur'an in the Grand Mosque is the beginning of your life as a Muslim.

So, the phrase sums up the essence of Islam: turning to God (the Sacred Mosque) and adhering to His guidance (the Holy Quran) as the beginning of an ongoing journey of faith.

85 AL-AQSA ANALYSIS

Analyzing "al-Aqsa" in its two meanings (place name and comparative) greatly enriches understanding, and demonstrates how a single word can carry multiple layers of meaning.

1- Al-Aqsa: a place name and a comparative name:

- **Al-Aqsa (place name):** Al-Aqsa Mosque in Jerusalem is a holy place with a long history and great religious symbolism.
- **Al-Aqsa (comparative):** The furthest, the ultimate, the maximum.
- **The revelation of the Qur'an:** Deep understanding and full application of the teachings of the Qur'an.

2- Interpretation of the phrase "Al-Aqsa: The Qur'an was revealed":

- **Linking symbol to purpose:**Al-Aqsa Mosque (place name) becomes*symbol*For the supreme goal (superlative) that the believer seeks. "The revelation of the Qur'an" is*The means*To achieve this goal.
- **Ultimate goal:**The phrase calls for reaching the highest levels of understanding and application of the Qur'an. Al-Aqsa Mosque (name of place) is here.*incentive*A reminder of the importance of this endeavor.
- **Complete trip:**Achieving the fullest understanding of the Quran is a gradual process, beginning with the basics and progressing to deeper understanding. Al-Aqsa Mosque is part of this broader journey.

3- Rhetorical interpretation:

- **Puns and puns:**The presence of the two words "al-Aqsa" with two different meanings constitutes alliteration (sound similarity) and pun (a close and a distant meaning), which adds beauty and impact to the phrase.
- **Figurative meaning:**"From the Sacred Mosque to Al-Aqsa Mosque" is not just a spatial transition, but rather a spiritual journey from beginning to perfection, from monotheism to prophethood, and from belief in God to belief in His messengers.

4- Additional implications:

- **Isra and Mi'raj:**The phrase evokes the Isra and Mi'raj journey, a journey of spiritual and cognitive ascent.
- **shared history**The journey refers to the shared history of the two mosques, and their history with the prophets.
- **Jerusalem as a symbol:**Jerusalem (where Al-Aqsa Mosque is located) becomes a symbol of the place where religious and spiritual history meet.

5. Integration of meanings:

- The phrase combines the spatial dimension (Al-Aqsa Mosque) and the spiritual dimension (the ultimate goal), and the means (the Qur'an) and the goal (closeness to God).
- A comprehensive understanding of the phrase requires combining the literal meaning (moving between two mosques) and the metaphorical meaning (the comprehensive spiritual journey).

Adding this point to the previous answer makes it more comprehensive and in-depth, as it explains:

1. **Intentional verbal manipulation:**The use of the word "Al-Aqsa" in its two different meanings is not just a coincidence, but is intentional to enrich the meaning and add layers of connotations.
2. **Multiple symbolism:**Al-Aqsa Mosque is not just a place, but a multi-dimensional symbol (a goal, an incentive, a stop on a journey, a symbol of holiness).
3. **The essential relationship:**The relationship between "Al-Aqsa" (in both its meanings) and "the revelation of the Qur'an" is not merely a spatial or temporal relationship, but rather an essential relationship between means and ends, between symbol and meaning.

86 HAJAR CONCEPT:

- **Linguistic meaning:**It comes from the root "hajara", which means to leave, move away, or move from one place to another.
- **Common interpretation:**As I mentioned, it is understood as moving from one's usual place of residence to a new place, whether within or outside the country.
- **Metaphorical interpretation (abandoning the heritage):**It can refer to abandoning old customs and traditions (heredity) and adopting new ideas or lifestyles. This is a spiritual, not necessarily material, "leaving." It can be positive (evolution and progress) or negative (abandoning important values).
- **In the religious context:**The Prophet's migration from Mecca to Medina is a pivotal event in Islamic history.

Immigrants (plural of immigrant):

- **Linguistic meaning:**Active participle from the verb "hajar", meaning those who emigrated. A migrant is someone who leaves his homeland.
- **General interpretation:**They are people who leave their original place of residence and move to another place, whether for economic, political, social, religious, or other reasons.
- Interpretation in the Islamic context (which is the most important):
    - **Immigrants (by definition):**They are the noble companions who migrated with the Prophet Muhammad, may God bless him and grant him peace, from Mecca to Medina.
    - **Reason for migration:**The migration was a religious escape from the persecution and torture that the early Muslims in Mecca were subjected to by the Quraysh.
    - Importance:
        - The Hijra is a pivotal event in Islamic history, marking the beginning of the Hijri calendar.
        - Muhajirun (emigrants) have great merit and a special status in Islam. They are those who left their homes, wealth, and families for the sake of God and in support of His religion. God Almighty mentioned them and praised them in the Holy Quran.
        - The Muhajireen, along with the Ansar, established the first nucleus of the Islamic community in Medina.
- **Metaphorical interpretation (as in Hagar):**The term "immigrants" or the verb "immigrate" can be used figuratively to express leaving something spiritual, such as leaving bad habits or moving away from destructive thoughts.

Supporters:

- **Linguistic meaning:**Plural of "Nasir", which means someone who supports, aids, and assists.

- **Historical and religious interpretation:**As I mentioned, they are the people of Medina (formerly Yathrib) who welcomed the Prophet Muhammad (peace and blessings be upon him) and the immigrants from Mecca, supported them, and sheltered them.
- **Importance:**The Ansar played a crucial role in the establishment of the first Islamic state, and they had great merit in supporting Islam.
- **General meaning:**The word "supporters" can be used generally to refer to supporters and backers of any cause or person.

The difference between the Muhajireen and the Ansar:

- **Immigrants:**They are those who migrated from Mecca to Medina.
- **Ansar:**They are the people of Medina (Aws and Khazraj) who received the immigrants, sheltered them and supported them.

In general, the word "immigrants" carries a great meaning in Islamic history, and is associated with sacrifice, faith, and patience.

87 The concept of "orphan" and "Ma'un":

Surah Al-Ma'un: Help, Mercy, and Missing Guidance

In the name of God, the most gracious, the most merciful

Have you seen him who denies the Judgment? (1) That is the one who drives away the orphan (2) And does not encourage the feeding of the poor. (3) So woe to those who pray, (4) But are heedless of their prayer, (5) Who are showing off, (6) And withhold aid. (7)

Extended analysis and interpretation:

1. **rhetorical question:**“Have you seen the one who denies the Judgment?” - astonishment and denunciation of the state of the one who denies the Day of Judgment and Recompense.
2. Characteristics of a liar in religion - A deeper look:
    - "That is the one who drives away the orphan."
        - **Traditional meaning:**He pushes the orphan away violently, oppresses him, and does not show him compassion.
        - **Added meaning:**"He calls the orphan" can also mean*neglects*An orphan is someone left without guidance or education. An orphan here is not just someone who has lost both of their biological parents, but rather anyone who has lost the care and guidance necessary for

their healthy development, whether due to the loss of both parents or to neglect and dereliction of duty in upbringing and education.
   - “And he does not encourage the feeding of the poor”: He does not encourage himself or others to feed the hungry and needy, which indicates a hard heart and a lack of mercy.
3. **The threat to the heedless worshippers:**“So woe to those who pray but are heedless of their prayer”: Destruction for those who pray without awareness or contemplation, as they are oblivious to its true objectives.
4. Hypocrisy and withholding of food - the essence of the problem:
   - “Those who are hypocrites”: They pray for appearances and praise, not out of sincerity to God.
   - “And they withhold aid”: they withhold the simplest forms of aid and assistance from others, whether material (such as food and drink) or moral (such as advice and guidance).

The connection between “orphan” and “ma’un”:

- **Orphanhood as a state of need:**An orphan, whether parentless or unguided, is in need. This need may be material (food, shelter) or moral (education, guidance, care).
- **Preventing the orphan from receiving food:**Withholding food from an orphan is an embodiment of heartlessness and a lack of mercy. It is denying material and moral support to someone in dire need of it.
- **Responsibility towards "orphans":**The surah, in this understanding, does not only call for the care of orphans in the traditional sense, but also calls for caring for everyone who is considered an orphan—everyone who needs guidance, education, and care. This includes:
   - Neglected children.
   - Lost youth who lack direction.
   - Anyone who lacks the knowledge and guidance necessary for a decent life.

Conclusion A:

Surah Al-Ma'un, understood in this broadened sense, becomes a comprehensive call for mercy, giving, and guidance. It rebukes those who deny the religion not only through their outward actions (such as neglecting prayer), but also through their neglect of others, especially those most in need of assistance—"orphans" in the broadest sense. The surah urges providing "ma'un" (material and moral aid) to all those in need, and guiding and teaching all those who lack it, for this is the essence of true religion. It is a reminder that true faith is only complete through righteous deeds that translate into mercy, giving, and guidance for others.

88 The foundations of the new and innovative interpretation of the verse “Indeed, the Muslim men and Muslim women...” in Surat Al-Ahzab

1. **Rejecting gender discrimination:**The new interpretation rejects the traditional reading that divides virtues between men and women based on gender, and considers the addition of the dagger-shaped alif to feminine words a later distortion that reinforces this distinction.
2. **Intellectual and cognitive context:**The interpretation focuses on the fact that Surat al-Ahzab involves an "intellectual battle" and dialogues between the Prophet and his companions on the one hand, and other sects on the other. Thus, terms such as "Muslim men and women" do not refer to gender, but rather to different categories of participants in this dialogue based on their level of comprehension of the Quranic argument.
3. Muslim women and believers as cognitive categories:
   - **Muslim women:**They are those who were convinced by the Qur’anic argument and submitted to it after contemplation and understanding (oppressed by the argument).
   - **Believers:**They are those who believed out of rational conviction after their argument was defeated by evidence and proof (those whose minds were shaken by argument).
4. **Applying the interpretation to the rest of the attributes:**This interpretation extends to the rest of the attributes in the verse (the obedient men and women, the truthful men and women, etc.), where they are understood as indications of different levels of religiosity and commitment based on the degree of understanding and conviction of the Qur’anic argument.

The meaning of “the fasting men and fasting women” in this context:

Based on this interpretation, "the fasting men and women" does not only refer to men and women who fast during Ramadan in the traditional sense. Rather, it refers to:

- **Fasting people (in the contemplative sense):**They are those who refrain from speaking about religion and the Qur’an except after deep contemplation and confirmation of the meanings.
- **Fasting women:**They are a group of believers (whether men or women) who demonstrate a certain level of religiosity and commitment based on their understanding and contemplation of the Qur’anic argument. This may include:
  - Commitment to fasting (in the traditional sense) as part of their expression of piety.
  - Commitment to fasting (in the contemplative sense) as a test from speaking about religion except after contemplation.
  - Reaching a high level of understanding and certainty makes them “conquered by argument” or “those whose minds have been pierced by argument.”

In other words:

- "Fasting women" are a group of believers who are distinguished by their deep contemplation of the Qur'an and adherence to its rulings. This may include adherence to fasting in both its traditional and contemplative senses. They represent an advanced level of understanding and faith.
- There is no division between “fasting men” and “fasting women” based on gender, but rather based on the level of contemplation, understanding, and commitment.

The importance of this interpretation:

- **It goes beyond gender discrimination:**It offers an interpretation that goes beyond traditional gender divisions, and focuses on the spiritual and cognitive essence of faith and Islam.
- **Encourages contemplation:**It calls for a deeper understanding of the Qur’anic discourse, and for contemplating each word and understanding its meaning in its specific context.
- **Linking fasting and piety:**He emphasizes that fasting (in both its meanings) is a path to piety, and that piety is the fruit of a correct understanding of God’s words.
- **Provides a comprehensive vision of religion:**It links faith, Islam, piety, truthfulness, patience, humility, charity, fasting, guarding one's private parts, and remembrance of God, and considers them all to be integral aspects of the believer's personality.

Conclusion:

This interpretation of the verse, "Indeed, the Muslim men and Muslim women..." offers a new and innovative vision, consistent with the contemplative interpretations we have previously presented of fasting. It is an interpretation that calls for transcending superficial readings of the Quranic text and delving into its depths to extract its treasures and inner meanings.

89 Hell in the Quran

Dear human being, you are in hell. Hell is not a barbecue room, as tradition has told you. Your life is repeated, and you are dead now, as were your previous lives. You are in hell. No change will happen unless you start. Leave what you taught your fathers and grandfathers, so that God may revive you. Return to His book, which is one book since eternity, a revelation that is revealed to you and not to anyone else.

Surat Al-Baqarah

We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were

given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do. (144)

The Qiblah is not a geographical place, but rather it is present within you. Your Qiblah is what you turn to in your religion, work, or studies. So make your direction towards what you have touched with your earnest effort and diligence in what pleases God, so that you will feel reassurance and contentment in your heart, and you will be a Muslim to God and safe and secure in your home, that is, yourself. You are the one in whom you build your thoughts and knowledge, so that you may be a supporter and caretaker of yourself and others.

Surat Al-Baqarah

And remember when We made the House a place of assembly for the people and a place of safety, and [they] took [the place of] Abraham as a place of prayer. And We charged Abraham and Ishmael, [saying], “Purify My House for those who go around it, and those who stay there, and those who bow and prostrate.” (125)

The Station of Abraham (doubt, research, certainty) is a place of prayer. Connect to it with what you did. You are the house, as you raise its foundations and purify it, that is, you free your mind from what it is filled with inherited things, and you purify and sanctify your soul to pass through the stages of ascending your consciousness so that your house becomes purified from what you forbade yourself before by adopting the inherited things.

Your mosque is what has touched you again and what you have striven for in terms of knowledge and research after purifying the soul and mind. Your home becomes safe, in which there are clear verses, His Book, and His knowledge.

So that your opinions that roam around your home are in submission and surrender to God, so that you feel safe and secure, and others feel safe with you, and awareness is the observer of your home.

mind

self

He has succeeded who purifies it. None shall touch it except the purified. Purification from inheritance so that His verses may touch your heart.

the heart

(Indeed, the Qur’an of dawn is witnessed) meaning the Qur’an that bursts forth for you, you witness it because it has collapsed and become apparent to the one who ponders, a recitation that shakes the diseases of the soul within you and blows away the mountains of your darkness and satisfies your eyes and bursts forth the truths for you to drink from and the heart is purified. Dawn is the stage of bursting forth the truths and explaining the phenomena and theories and setting a dividing line between the contradictions to reach the oneness after the human being was in the world of light when he forgot the

monotheistic truths his light was dispelled and he split from unity to plurality and duality and descended to the lower degrees.

Then God created him again through His light, breathing into his soul, and this breathing continues. Man needs to purify himself in order to ascend to the straight path and to achieve monotheism. For this, awareness is needed so that man knows his true self. When he realizes the systems of the universe, he will recognize monotheism, and this will be the dawn of truth.

The Heavenly Table: Food for the Body or Food for the Soul? Reflections on Surah Al-Ma'idah

Surah Al-Ma'idah, the fifth surah of the Holy Quran, is replete with stories, rulings, and laws rich with lessons and morals. One of the most prominent stories bearing its name, which provokes contemplation, is the story of the disciples, the followers of Jesus, peace be upon him, requesting a table from heaven. The common and straightforward interpretation sees this table as real food, a tangible miracle that confirms the truth of Jesus' prophecy and strengthens the faith of his followers. But could this story carry deeper connotations and a symbolic meaning that goes beyond the physical food?

Why did the disciples ask for the table?

When we reflect on the disciples' request as stated in the Holy Quran: "When the disciples said, 'O Jesus, son of Mary, can your Lord send down to us a table spread with food from the heaven?' He said, 'Fear Allah, if you are believers.'" (Al-Ma'idah: 112), we find that their response to Jesus' warning reveals their true motives: "They said, 'We wish to eat from it and have our hearts reassured and know that you have told us the truth and be among its witnesses.'" (Al-Ma'idah: 113).

The focus here is not just on eating, but on higher goals:

1. **Peace of mind:**The most important goal is peace of mind and spiritual certainty.
2. **Certain knowledge:**Absolute certainty of the truth of the message of Jesus, peace be upon him.
3. **Certificate:**To be witnesses to a great divine sign.

These goals, especially "peace of mind," lead us to ask: Is physical food the only or best way to achieve this deep spiritual peace?

Jesus' Prayer: A Feast and a Sign

Jesus, peace be upon him, responded to their request and called upon his Lord, saying: "O God, our Lord, send down to us a table from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers." (Al-Ma'idah: 114)

The phrase "a feast for our first and last" carries connotations of continuity and eternity, a description that may not entirely fit a temporary feast that ends when the food is finished. Furthermore, describing it as a "sign from You" confirms its miraculous nature

and divine significance. Could this ongoing "sign" and "festival" be something of an eternal spiritual and moral nature?

Linking verses: Remembrance is the table of hearts

When searching the Qur'an for the source of peace of mind, we find a clear answer in Surat Ar-Ra'd: "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (Ar-Ra'd: 28). Divine remembrance is the spiritual nourishment that soothes souls and calms hearts.

What remembrance is greater than the Holy Quran itself, which God Almighty describes at the beginning of Surah Sad as “the possessor of remembrance” (Sad: 1)? The Quran is the wise remembrance, the word of God that He revealed as guidance, mercy, and light for the worlds.

If we link the disciples' request for "peace of mind" to that which reassures the heart, which is "remembrance of God," and if the Qur'an is "the One with remembrance," could the "table" they requested be a symbol of divine revelation, of the heavenly book that carries guidance and tranquility?

The severity of the warning and the universality of the message

After Jesus' supplication, God Almighty responded by saying, "God said, 'Indeed, I will send it down upon you. But whoever among you disbelieves thereafter - I will punish him with a punishment by which I have not punished anyone in the worlds.'" (Al-Ma'idah: 115). This is a severe warning and an unprecedented threat. Is this severe threat commensurate with mere disbelief after seeing a table of food, or is it more befitting of someone who disbelieves in guidance, light, and the eternal message after they have been revealed and established as evidence?

Divine messages are not sent to feed individuals or limited groups, but rather to reform the ways of nations and return them to God's natural disposition. The Holy Quran is the final message, the divine table revealed by God to be guidance for the worlds and a spiritual feast renewed with every recitation and contemplation. Its blessings continue for the first and last of Muslims. God Almighty says: "Indeed, We have sent down to you a Book in which is your message. Then will you not reason?" (Al-Anbiya: 10). He also says: "Allah confirms those who believe with the firm word in worldly life and in the Hereafter." (Ibrahim: 27). This firm word is the Quran.

The Qur’an: The Table Accused of Magic

If the table is a symbol of the Quran, this explains how it is "a celebration for the first and the last of us." The Quran is an eternal book, its verses are recited and its rulings are followed, and it is a source of guidance and reassurance for believers throughout the ages. It is the greatest blessing that God has warned against disbelief in and altering: "Have you not considered those who exchanged the favor of Allah for disbelief and alighted their people in the home of destruction?" (Ibrahim: 28).

When the Prophet Muhammad, peace and blessings be upon him, brought this great spiritual table, the Holy Quran, the response of many unbelievers was one of rejection and accusation, just as clear truths are rejected and verses are met with denial. They described the Quran as "clear magic" in many places, which is consistent with the nature of rejecting major miracles and signs.

conclusion

Reflecting on the story of the table from a symbolic perspective opens up broad horizons for understanding the interconnectedness of the Quran and the depth of its message. The table the disciples requested may be a harbinger of the greatest table, the table of the Holy Quran, the spiritual nourishment sent down by God to bring peace to hearts, a light guiding them to the truth, an everlasting feast for believers, and an everlasting sign. This interpretation makes the severity of the divine warning understandable and is consistent with the universality of the messages and the eternity of the remembrance of God. The Holy Quran remains the divine table extended to all of humanity. Whoever disbelieves in it after having come to know it exposes themselves to great danger, while whoever approaches it with a believing heart will find in it healing, mercy, tranquility, and guidance.

90 Marriage (Marry such women as seem good to you)

- The new interpretation:

Marriage is not a physical or social relationship, but rather a “commitment” to raising awareness.

- "Women" represent ideas or people with low awareness, and "men" represent teachers or people with high awareness.

- The key:

Marriage here is an educational and spiritual responsibility, not just a legal contract.

91 Hellfire

- The new interpretation:

- Hell is not a place of torment, but a state of:

- Psychological pain (such as lying, injustice, hatred).

- Distress caused by negative thoughts.

- The key:

"Hell" is a reality that humans live because of their wrong choices.

92 Slaughtering (I saw in a dream that I am slaughtering you)

- The new interpretation:

Slaughtering is a symbol of sacrificing old ideas or outdated beliefs.

The story of Abraham and his son means giving up the "ego" to achieve spiritual development.

- The key:

Slaughter here is the "killing" of ignorance and selfishness.

93 Istighfar: Deeper than just words... A journey to reform thought and purify the mind

introduction:

In the Holy Quran, words reveal meanings that transcend their apparent meaning, opening up vast horizons of understanding and contemplation for the contemplator. One of these pivotal words is "istighfar," which is often understood as a mere verbal request for forgiveness. But is the meaning of "istighfar" limited to this verbal dimension? When contemplating the call of the Prophet Noah, peace be upon him, to his people:**{So I said, "Ask forgiveness of your Lord. Indeed, He is ever Forgiving."} (Noah: 10)**We can discover deeper dimensions of this sublime act of worship, making it an integrated process for reforming thought, purifying the mind, and transforming the path from negativity to positivity.

Beyond the Verbal: Repentance as an Intellectual and Psychological Process

The understanding that presents repentance as a process that transcends the tongue to touch the mind and soul is based on the fact that heartfelt and intellectual actions are the foundation and essence of worship in Islam. Words uttered by the lips are worthless if they do not resonate with the heart and resonate with the mind. From this perspective, repentance can be viewed as:

1. **Intellectual review of the self and the relationship with God:**True repentance requires self-reflection and a review of the thoughts that led to the negligence or sin. It involves a conscious recognition of the mistake, an admission of human weakness, and a correction of false notions about oneself (such as arrogance or despair) and about God (such as doubt in His mercy or despair of His forgiveness).
2. **Turning negative thoughts into positive ones:**This approach views forgiveness as a dynamic process that aims to replace negative thoughts that may dominate the mind with positive, constructive ones.
   - **From despair to hope:**Instead of despairing of God’s mercy due to the abundance of sins, seeking forgiveness plants in the soul hope and expectation of His vast forgiveness (“Indeed, He is Ever-Forgiving”).
   - **From doubt to certainty:**Instead of doubting God's power, justice, or wisdom, seeking forgiveness fosters certainty and trust in God and in His promise to those who seek forgiveness.
   - **From negative self-perception to acceptance and striving for change:**Instead of excessive self-flagellation or self-deprecation, forgiveness leads to acceptance of human nature, which makes mistakes and is right, with a sincere resolve to change and reform.
   - **From despair to optimism:**Instead of a bleak outlook on the future due to past mistakes, seeking forgiveness opens the door to optimism and hope for a better future based on repentance and returning to God.
3. **"Purifying the mind" and cleansing the soul:**In this profound sense, seeking forgiveness resembles a process of "filtering" or purifying the mind and heart of harmful intellectual and psychological impurities. It removes the sediments of doubt, the filth of despair, and the dust of hopelessness, replacing them with the purity of certainty, the light of hope, and the tranquility of trust in God.

Key: Reforming the mind precedes the tongue

The essence of this profound understanding lies in the principle that**True repentance begins with reforming the mind before the tongue.**The words spoken by the tongue must be a sincere expression of a sound state of mind and heart.

- It is not enough to say “I seek God’s forgiveness” while you persist in your thoughts that led you to error.
- It is not enough to ask for forgiveness with your tongue while your heart is desperate for God's mercy.
- It is not enough to repeat the repentance while your mind still justifies your shortcomings or plans to return to them.

Reforming one's mental framework and correcting one's view of God, oneself, and sin is the foundation upon which an acceptable and effective repentance is built. When one's mind changes, one's feelings change, and when one's feelings change, one's tongue speaks the truth, and one's limbs follow suit with righteous deeds.

Dimensional integration: Does this understanding eliminate the role of the tongue?

It is important to emphasize that highlighting the intellectual and psychological dimensions of seeking forgiveness does not necessarily negate the role of the tongue or the original meaning of the word (seeking forgiveness). Islam is a religion that balances outward and inward, between actions of the heart, verbal actions, and actions of the limbs.

- **The word is an expression and an acknowledgment:**Saying "Istighfar" is a verbal acknowledgement and confession of one's shortcomings. It is required by Sharia and has a reward, as many texts indicate.
- **Repentance is an integrated process:**It can be said that the ideal repentance is an integrated process that includes:
    1. **Intellectual awareness:**Realize the error and review the ideas.
    2. **A heartfelt feeling:**Regret for the past and hope in God's mercy.
    3. **Verbal acknowledgment:**Speak a request for forgiveness.
    4. **Practical determination:**Determination not to return and strive for reform.

Deep understanding enriches traditional understanding, but does not necessarily negate it. Rather, it emphasizes that words alone are not enough, and that the depth of seeking forgiveness lies in its effect on thought, heart, and behavior.

Repentance and the keys to sustenance (context of Surah Nuh):

Some may wonder how this profound understanding relates to the context of Surah Nuh, where seeking forgiveness is directly linked to the descent of rain, abundant wealth, children, gardens, and rivers. This connection can be understood from several perspectives:

- **Sins as a barrier:**Sins (resulting from wrong thoughts and behaviors) act as a barrier to blessings. Sincere repentance (which includes changing one's thoughts and behavior) removes this barrier.
- **Changing the mind changes the reality:**When the people of Noah changed their negative thoughts (disbelief, stubbornness, polytheism) and sincerely sought forgiveness, this inner change would inevitably lead to a change in their behavior and relationship with God and the universe, bringing about God's mercy and blessings.
- **Trust in God brings sustenance:**Repentance purifies the mind from doubt and despair and instills trust in God, making a person more positive, diligent, and reliant on God, all of which are keys to sustenance and success.

conclusion:

Seeking forgiveness, from this broad perspective, is not just a word said; it is a way of life, an ongoing journey of self-purification and mental reform. It is a call to review our negative thoughts, purify them with the light of certainty and hope, and replace them with positive thoughts that yield righteousness in word and deed. When we experience seeking forgiveness with this depth, it transforms from a mere utterance into a driving force for change for the better. It truly becomes a key to the doors of mercy, forgiveness, and blessings in this world and the hereafter, fulfilling God's promise:**{Indeed, He is Forgiving.}**.

94"And His throne was upon the water": Decoding divine sovereignty and cosmic order

In Surah Hud, there is a verse that carries profound cosmic imagery that provokes contemplation and reflection: “And it is He who created the heavens and the earth in six days, and His Throne was over the water, that He might test you [as to] which of you is best in deed…” (Hud: 7). Commentators have long been preoccupied with understanding the meaning of “the Throne” and “water” in this context, and most traditional interpretations have revolved around a real, physical throne that existed above real water before the creation of the heavens and the earth.

But could these words carry deeper meanings and symbols that reveal the nature of divine control and the order that governs the universe? A new interpretation, moving away from literal interpretation, proposes a different vision of this key verse.

The throne: not a chair but a symbol of sovereignty and order

In this interpretation, the “throne” (arsh) is not viewed as a physical chair or seat on which the Creator sits. God Almighty is far removed from resembling His creation and from needing a place or space. “There is nothing like Him” (Ash-Shura: 11). Instead, the “throne” is understood as a powerful metaphorical symbol that expresses:

1. **Absolute sovereignty:**The throne represents the pinnacle of divine authority, control, and dominance over all things in existence. It is an expression of undisputed sovereignty and dominion.
2. **The system of the universe:**The throne symbolizes the precise divine order and the governing laws established by God to govern the universe, from the movement of the heavens and galaxies to the most precise laws of physics, chemistry, and biology. It is the "structure of authority" or the cosmic "control center."
3. **Universal Law (Key):**More specifically, the Throne can be considered the "cosmic law" itself. It is the set of divine principles and laws (Sunnah Allah) that ensure the stability, flow, and order of the universe. This law is the foundation of everything and is what sustains the heavens and the earth.

Water: Not ordinary water, but a symbol of life and knowledge.

As for “water” (al-ma’), instead of being interpreted literally, it is seen in this interpretation as a symbol of:

1. **Principle of life:**Water is the origin of physical life, as we know: “And We made from water every living thing” (Al-Anbiya: 30). In this symbolic context, water may refer to a “pre-creation” state full of potential, to the primal matter or latent energy from which life and organized existence emerged. It represents the sea of infinite possibilities.
2. **Knowledge and wisdom:**Just as water revives dead land, knowledge and science revive minds and hearts. Water here may symbolize eternal divine knowledge, or the wisdom that is the foundation of creation and management. Knowledge is what gives "life" to understanding and insight.

"And His throne was over the water": the rule of law over life and possibility

When these two symbolic concepts are put together, the meaning of “and his throne was upon the water” becomes:

- God's absolute sovereignty, cosmic order, and governing law (the throne) were established, dominant, and founded on the principle of life, potential, and knowledge (water) even before the dawning of visible creation (the heavens and the earth).
- This means that divine law and order precede, encompass, and control material creation. Life, knowledge, and all possibilities are subject to this supreme law (the throne).
- It indicates that the universe did not arise from random chaos, but was founded on a foundation of order (the throne) that governs the flow of life and knowledge (water).

The purpose: to test and examine

We must not forget the context and stated purpose of the verse: “…to test you as to which of you is best in deed.” The establishment of this divine order (the Throne) on the principle of life and possibility (water), and the subsequent creation of the heavens and earth, were all intended to set the stage for testing man, a responsible creature with free will, to demonstrate through his actions the extent of his harmony with this divine order and his adherence to the guidance of his Creator.

a summary

Interpreting the "throne" as a symbol of sovereignty, order, and universal law, and "water" as a symbol of life, knowledge, and potential, offers a more abstract and profound understanding of the verse. It distances us from anthropomorphism and personification, focusing on the greatness of the Creator through the greatness of His order and law that governs all things. This interpretation opens the door to further contemplation of God's verses, to a deeper understanding of His laws in the universe and in the human soul, affirming that everything in existence, from the atom to the galaxy, from a drop of water to the throne of divine authority, operates according to order, wisdom, and purpose.

95 "And We have certainly created you, then formed you": The journey of continuous creation and self-shaping in the Qur'an

In Surah Al-A'raf, a pivotal verse describes the beginning of the human story and God's honoring of Adam: "And We certainly created you, then We shaped you, then We said to the angels, 'Prostrate to Adam...'" (Al-A'raf: 11). "We created you" is usually understood as the initial creation of humanity, and "We shaped you" as giving shape, form, or distinction. But can this verse be read more deeply, revealing a dynamic and ongoing process that pertains to each of us on our existential journey?

A new interpretive vision, based on symbolism and the psychological dimension, offers a different reading of these key words, transforming them from a mere account of a past historical event into a description of a living and ongoing process of the evolution of human consciousness.

"We created you": Creation as a continuous process of evolution, not a past event

According to this interpretation, "We created you" is not limited to the initial biological creation that occurred and ended. Rather, it refers to an ongoing and permanent process of "creation," which is **intellectual and spiritual development** For humanity. It expresses the immense potential God has placed within each individual to grow, learn, and transcend. God "creates" within us the capacity to understand, the capacity to believe, and the capacity to change and evolve day by day. This "creation" is renewed with every new knowledge we acquire, every spiritual insight we attain, and every challenge we overcome that expands our horizons and raises our consciousness.

"Then We Shaped You": Shaping Identity Through Life Experiences

If "creation" is the continuous process of development of possibilities, then "formation" – "Then We formed you" – represents, in this perspective, **Shaping the individual and unique identity of each person** This formation doesn't happen all at once, but rather is the cumulative result of life's experiences. Every situation we experience, every decision we make, every relationship we build, every success and every failure contributes to our "image," that is, to shaping the contours of our personality, defining our values, and refining our identity. It's a dynamic "image" process that takes shape, changes, and grows with life's journey.

Key: Man "recreates himself" daily through his choices.

The essence of this vision lies in the fact that man is not merely a passive product of an external process of creation and formation, but rather an active partner in this process. Through**conscious choices**Every day, a person constantly "recreates" and "reimagines" himself. Choosing knowledge over ignorance, choosing truth over falsehood, choosing

love over hate, choosing evolution over stagnation—all of these choices are like chisel strokes that carve out a person's inner image and reshape his spiritual and intellectual reality. We are in a constant process of "self-creation," responsible for the final image we become.

Methodology Summary: The Qur'an as a Mirror of the Self

This reading of the verse "And We have certainly created you, then formed you" is an example of an interpretive methodology that seeks to make the Qur'an more than just a historical text or a set of rulings, but rather**A "mirror" for understanding the human self and achieving inner happiness**This vision is based on:

1. **Symbolism:**Transforming Quranic words and concepts from their direct material or historical meanings into profound psychological and spiritual symbols and connotations that address the individual's journey of consciousness.
2. **Criticism (implicit or explicit):**Questioning or transcending traditional interpretations that may be considered rigid or incapable of addressing contemporary challenges and the complexities of the human psyche, or that focus on the surface without delving into the inner meanings.
3. **Self-introspection (addressing oneself):**Emphasizing that the Qur'anic discourse, in its essence, is directed directly to the "human soul," and that each individual can and must find his own personal resonance and experience in God's verses.
4. **Awareness and application:**A close link between understanding these Quranic concepts in their symbolic depth and their practical application in one's life to achieve spiritual growth, inner peace, and liberation from psychological constraints.

In this way, the Qur'an becomes a living guide to the elevation of consciousness, a deeper understanding of the secrets of the soul, and a roadmap for the ongoing journey of "creation" and "imagination" that we all embark on, which ultimately aims to achieve the best version of ourselves and draw closer to our Creator.

96 From "Humans" to "Man": A Journey of Consciousness and Conflict in a Contemporary Interpretation of the Story of Creation – An In-Depth Look

introduction :

This research does not present merely another interpretation of the creation story. Rather, it is an attempt to reread the Qur'anic text with a contemporary vision that transcends traditional literal interpretations and delves into the depths of its symbolic meanings and philosophical connotations. It is an invitation to contemplate the creation story not as a past and finished historical event, but rather as an ongoing story embodied in the journey of human consciousness and its perpetual struggle between good and evil, between stagnation and evolution, between blind obedience and free choice. The

research is based on a precise linguistic interpretation of Qur'anic verses and introduces new concepts around the key terms that constitute the fabric of the story: "humans," "man," "blood," "caliph," "Adam's program," "paradise," "the tree of immortality," and the roles of "Iblis" and Satan.

1. Humans and Man: The Duality of Existence and Consciousness:

- Humans: Preconsciousness:
    - The concept of "humans" here is not limited to the known human race, but extends to all living organisms that evolved from the first cell. It is an instinctive state of existence, where organisms proceed according to the laws of nature and instinct, without awareness, perception, or the ability to choose.
    - This stage, which lasted for millions of years, witnessed complete coexistence and harmony between living organisms and the environment, with each organism performing its specific role in the cycle of life ("each has learned its prayer and its praise").
- Man: The Dawn of Awareness and Responsibility:
    - The emergence of man represents a qualitative shift in the story of existence. It is "humans" who possessed consciousness, awareness, and the ability to distinguish between good and evil, and thus the ability to choose and bear responsibility for their actions.
    - This fundamental transformation is what makes the story of creation a human story par excellence, a story of struggle, evolution, and advancement.

2. Blood: Life Paths and the Prohibition of Interference (Explanation and Detail):

- **Blood as a universal symbol:**The concept of "blood" here transcends its limited biological meaning, becoming a symbol of all the vital processes that govern the universe and ensure its continuity. These processes include:
    - **Physical paths:**Such as the water cycle in nature, the movement of winds, the succession of seasons, and other natural phenomena that operate according to precise laws.
    - **Biological pathways:**Such as food chains, reproduction, growth, development, and other vital processes that ensure the continuity and diversity of life.
    - **Spiritual and moral paths:**Such as values, principles and laws that regulate societies and achieve justice and balance.
- Prohibition of interference (in the symbolic sense):
    - The "blood taboo" here does not merely mean abstaining from consuming blood in the literal sense, but rather prohibits any negative interference with these vital pathways. It is a warning against tampering with the delicate balance that governs the universe.
    - **Corruption and bloodshed:**Any irresponsible or ill-considered interference in these paths may lead to:

            - **Corruption:**Changing the natural course, causing an imbalance and disturbance in the system (such as polluting the environment, changing the course of rivers, or spreading destructive ideas).
            - **Shedding:**Stopping the flow of things completely, resulting in death or destruction (such as the extermination of species, deforestation, or literal bloodshed).

3. The Caliphate: The Responsibility and Risks of Change (Extensive Explanation):

- Caliphate: A Trust and a Responsibility:
    - The Caliph is not merely a ruler or a powerful figure, but rather the one who bears God's trust on earth and succeeds Him in overseeing its affairs. It is a great responsibility that requires awareness, wisdom, and justice.
    - The Caliphate is not a privilege, but rather a duty that requires a constant pursuit of reform and development.
- Difference and innovation:
    - For a person to be a true caliph, he must have the ability to think independently, put forward new ideas, and challenge the status quo.
    - Succession requires a "successor," a break from old ideas and outdated practices, and a pursuit of renewal and innovation.
- Risks of change:
    - The change the caliph seeks may be positive (reform) or negative (corruption). This is where awareness and responsibility come into play in directing this change toward good.
    - The angels' objection (in a symbolic sense) represents a warning of these dangers, and an emphasis on the importance of wisdom and deliberation in every step.

4. Adam Program: Self-Improvement Plan (Deeper Detail):

- Adam: a symbol of the perfect human being:
    - "Adam" is not just a proper name for the first human being, but rather a symbol of the perfect human being, who seeks to fulfill the divine plan for the elevation of the soul.
    - Adam is an integrated program, equipped with teacher features, that aims to transform man from a state of instinctive existence to a state of full awareness and complete responsibility.
- Program stages:
    - **Main stations:**The prophets (Adam, Noah, the family of Abraham, and the family of Imran) represent key milestones in this program, each representing an advanced stage in the development of human consciousness and embodying certain values and principles.
    - **Branches:**The program is divided into two main branches:
        - **Sons of Adam:**They represent the general line of human development, and include the prophets who came with general messages for all of humanity.

        - **Children of Israel:**They represent the special line that focused on the Children of Israel, and include the prophets who came with their own messages.
- Ultimate goal:
    - The goal of the "Adam Program" is to achieve the status of "human messengers," meaning humans who have been able to activate all aspects of prophecy, achieve a balance between the material and spiritual aspects, and attain a high degree of awareness and responsibility.
    - Prophet Muhammad (PBUH) represents the Seal of Prophethood, meaning that he completed this program and brought the divine message to its peak.

5. Adam's Paradise and the Tree of Eternity: Symbols on Earth (explanation and clarification):

- Adam's Paradise: Not a geographical place:
    - The analysis rejects the traditional understanding of paradise as a physical place in the afterlife. The "Paradise of Adam" is a state achievable in this world, one of contentment, happiness, and harmony with oneself and the universe.
    - It is a state of abundance and prosperity, where one feels neither hunger (spiritual emptiness) nor nakedness (material deficiency).
- The Tree of Immortality: A Symbol of Forbidden Knowledge:
    - The "Tree of Immortality" is not a real tree, but rather a symbol of forbidden knowledge, knowledge that transcends the limits of human consciousness and leads to corruption and misguidance.
    - Eating from the tree represents transgressing boundaries, defying divine will, and pursuing knowledge through illicit means.
- Immortality: not eternal life:
    - "Immortality" in this context does not mean eternal life in the literal sense, but rather it means harmony with the laws of the universe, achieving balance between body and spirit, and living in a state of inner peace and harmony with existence.

6. Satan: The catalyst for evolution and choice:

- Satan: Not Just Evil:
    - The analysis offers a different perspective on Satan's role. He is not merely an evil force seeking to seduce and mislead humanity. Satan is the catalyst for evolution, the force that drives humanity to think and make choices.
    - His refusal to bow down to Adam was not an absolute rejection of the divine plan, but rather an expression of disbelief in some aspects of it, and a desire to prove a different point of view.
- Satan: The other choice:
    - Satan represents the other choice, the disobedient choice, the choice that challenges the norm and asks difficult questions.

    - It is the force that drives a person to step out of his comfort zone, face challenges, and strive for knowledge and discovery.
- The role of Satan in activating Adam's program:
    - By challenging and tempting Adam, Satan pushes man to activate his nature, use his mind, and make his own decisions.
    - It is Satan who puts man before the real test, the test of choosing between good and evil, between blind following and enlightened awareness.

7. Satan: Activating the Adam program with controls (additional explanation):

Satan represents the force that works to divert the course of Adam's program, by seducing people and beautifying falsehood for them.

Satan exploits human weaknesses to achieve his goals.

The devil works in secret and in public.

Confronting the devil is done by:

Awareness: awareness of Satan's presence and schemes.

Willpower: the ability to resist temptation.

Seeking help from God: asking God for help in confronting Satan.

Conclusion:

This research presents a contemporary interpretation of the creation story, moving beyond traditional literal readings and delving into the depths of symbolic meanings and philosophical connotations. It is a call for a new understanding of the Holy Quran, one that focuses on essence rather than form, and on meaning rather than letter.

This interpretation does not negate other interpretations, but rather adds a new dimension and opens broader horizons for thought and contemplation. It invites us to see the story of creation as an ongoing story, embodied in our daily lives, in our internal struggles, and in our constant striving for perfection and advancement.

97 THE CONCEPT OF HUNTING IN THE QUR'AN:

1. Literal (direct) meaning:

- **Sea fishing:**It refers to the process of extracting marine organisms (fish, etc.) for use as food or other uses. It is absolutely permissible under Islamic law.
- **Land hunting:**It refers to the act of hunting wild animals. It is forbidden for the pilgrim (in the state of ihram for Hajj or Umrah) but permissible otherwise.

2. Figurative (symbolic) meaning:

- Sea fishing as a symbol of God's knowledge:

- **Knowledge from the Most Gracious:**The sea, with its vastness and expanse, symbolizes God's infinite knowledge. Making use of the sea (whether by fishing or by contemplating its creatures) is tantamount to receiving knowledge directly from God.
    - **Words of God:**The sea represents a storehouse of God's inexhaustible verses and words, reflecting the breadth of His knowledge and wisdom.
- Hunting as a symbol of human knowledge:
    - **Knowledge from humans:**Hunting requires skills and techniques acquired through learning, experience, and interaction with the environment. This represents the knowledge humans acquire from each other and through experience.

3. Livelihood, elevation, and their relationship to hunting:

- **Fishing as a source of livelihood:**Hunting (of both types) is a means of livelihood that God has provided for mankind.
- Comprehensive livelihood (material and spiritual):
    - **Material:**It includes money, food, shelter, and everything a person needs to live.
    - **Moral:**It includes peace of mind, wisdom, opportunities, guidance, beneficial knowledge, health, and everything that enriches a person’s life spiritually and intellectually.
    - **The verse indicative:**“There is no creature on earth but that upon Allah is its provision.” (Hud: 6)
- Spiritual transcendence and true sustenance:
    - **Piety is the key to sustenance:**True sustenance and spiritual elevation are linked to piety. The more a person fears his Lord, the more Allah will open the doors of sustenance for him and facilitate his affairs.
    - **The verse indicative:**“And whoever fears Allah - He will make for him a way out and will provide for him from where he does not expect.” (At-Talaq: 2-3)
    - **Meaning:**Piety brings a person not only material sustenance, but also spiritual sustenance (such as blessings, success, and happiness), and opens doors of goodness for him that he did not expect.
- **Trust in God:**Understanding that provision comes from God (whether material or spiritual) strengthens one’s trust in Him and motivates one to strive and take necessary measures, with confidence that God is the Provider.

4. Provisions related to hunting:

- **Permissibility and prohibition:**Sea hunting is absolutely permissible, while land hunting is forbidden for the pilgrim.
- **The wisdom behind the prohibition:**The prohibition of hunting on land for those in ihram has several rulings, including focusing on worship, testing patience, and perhaps preserving the environment.
- **Reward:**Whoever violates the rules of hunting (especially in the state of ihram) will be subject to a punishment detailed in the Qur’an.

Conclusion:

The concept of hunting in the Quran goes beyond its narrow meaning to encompass broader dimensions related to God's knowledge, provision (both material and spiritual), spiritual elevation, trust in God, and Islamic rulings. It connects the material world with the spiritual world, reminding us that everything in the universe is planned and controlled by God, that piety is the key to true provision and spiritual elevation, and that we must strive, work, and trust in God in all our affairs.

98THE DIFFERENCE BETWEEN "ANGEL", "ANGEL", AND "SPIRIT":

First: The world of command and the world of creation

1. **The world of command:**It is the world of the unseen and the divine will, and includes:
    - **God:**It is the first and most apparent.
    - The hidden order: It includes:
        - The hidden matter: It is related to the soul and tranquility.
        - Prophethood.
        - Types of downloading and how it happens.
        - God's command.
    - The apparent order: includes:
        - Subjective phenomenon: related to names.
        - The Qur'anic phenomenon: It includes letters, reading, and successive copying.
2. **The world of creation:** It is the material world in which we live.

Second: "The Queen"

- **Classification:** "Al-Malika" (with a "ya") is included in "the command," specifically in "the keys to entering the world of command, faith, and believers."
- **Job:**The text links "kingdom" with "possessing power," "overcoming obstacles," and "escaping the devil's nets."
- **Suggested interpretation:** Based on this classification and function, "al-Malika" (with a "ya") in this text can be interpreted as **divine or inspiring powers** It is given to believers to help them overcome obstacles and achieve victory and salvation.

Third: "Angels"

- **Classification:**"Angels" (with a hamza) is included in "Collection of Works" and "Types of Angels".
- **Job:**The text connects "angels" to:
    - **Preaching and warning:**"Messengers, bearers of good tidings and warners."
    - **Revelation and inspiration:**Download books, clear verses.
    - **Preservation and protection:**"keepers" (in another context).

- **Fighting and support:**(As in verse 125 of Al Imran).
- **Traditional interpretation:**This classification and function is largely consistent with the traditional interpretation of angels in Islam, where they are viewed as **luminous creatures**God created them to obey Him and carry out His commands. They have multiple functions related to revelation, protecting believers, and implementing God's will in the universe.

Fourth: "The Spirit"

- **Classification:**The "spirit" is within the "inner order", and links it to "tranquility" and "orders".
- **Job:**The text connects "soul" with:
  - **Divine support:**"A movement from God to support the messengers."
  - **Inspiration and revelation:**(as in the context of "the faithful spirit").
  - **Tranquility and peace:**(as in the context of "tranquility").
- **Interpretation**Based on this classification and function, the "soul" can be interpreted as:**special divine power**It gives prophets and believers support, inspiration, and reassurance.

a summary:

1. Malika (with a ya): can be understood as "moral or spiritual powers" granted to believers as "special help" to overcome life's challenges. They are not necessarily beings, but rather "divine energy or provision" that helps achieve spiritual and moral victory. [Clarification: Not beings, but powers/energy of believers.]
2. Angels (with a hamza): They are "created luminous beings" who form an "organized army" that carries out the commands of the Spirit (Gabriel and Michael) and God's commands in general in the universe. Their functions are diverse and relate to implementing the divine will in the world of creation. [Disambiguation: created beings, an organized army of the Spirit and God]
3. The Spirit: They are "two exalted entities in the world of command," namely Gabriel and Michael, peace be upon them. They represent a "higher intermediary" between God and the prophets and messengers. They are the source of revelation, command, and guidance for the angels, and they carry "divine power and authority" to carry out God's will. [Explanation: Two exalted entities, a higher intermediary, the source of command and revelation]

99The Qiblah: From the Direction of Prayer to the Compass of Existential and Intellectual Life

When "qibla" is mentioned in the Islamic context, the mind immediately turns to the Kaaba in Mecca, the unified physical direction toward which Muslims face in their prayers five times a day. It is a symbol of unity and a focal point of worship, carrying profound historical and spiritual connotations. But could the concept of "qibla"

encompass a broader meaning, one that transcends mere geographical direction and becomes a compass that guides the entire course of life?

A deeper understanding suggests that the “qibla” is not just a point towards which we turn our bodies in prayer, but is, symbolically and more comprehensively,**Existential, intellectual and spiritual orientation**That guides a person's life, decisions, and values. It is**A set of core principles, beliefs, values, and ultimate goal**Which forms the axis of an individual's life and determines his destination on his earthly journey.

Beyond the Literal Meaning: Towards the Qiblah of the Heart and Mind

The true achievement of this renewed understanding lies in expanding the meaning of the qibla. Instead of being confined to moments of prayer, it becomes a continuous state of conscious orientation. Your true qibla, in this broader sense, is:

- **What you really value:**What ideas, principles, or goals are top of mind in your heart and mind?
- **What you are striving for:**What is the ultimate goal that directs your efforts and energies?
- **What governs your choices:**What is the value system that you rely on when making major and minor decisions in your life?

In this sense, a person's qiblah may be money, power, fame, knowledge, service to others, or God's approval. The qiblah here is the true "idol" that guides a person's behavior, whether they realize it or not.

Inherited Qiblah vs. Chosen Qiblah: A Journey Towards Awareness

This understanding raises an important distinction between two types of kisses in human life:

1. **The inherited kiss (the kiss of origin):**It is the intellectual and value orientation that a person absorbs almost automatically from his or her initial environment—family, society, and prevailing culture. It is the "first kiss" that we often find ourselves adopting without conscious choice on our part. This inherited kiss may or may not be valid, but it often lacks individual scrutiny and deep, thoughtful conviction. It is more like a "kiss of tradition."
2. **The chosen kiss (the kiss of awareness):**It is the direction that a person chooses for himself consciously and with free will after a journey of research, questioning, reflection, criticism, and contemplation. It is the qiblah that the individual arrives at after examining the inherited qiblah, comparing it with others, and choosing, with conviction and insight, the direction he deems to be the right or most appropriate for him. This transition from the inherited qiblah to the chosen qiblah represents a milestone of intellectual and spiritual maturity, and it is the essence of the call of the prophets and messengers to liberate minds from the shackles of blind imitation. It is the "qiblah of investigation."

The importance of choosing the Qiblah consciously

The call to consciously choose the Qiblah is a call to take responsibility for life. It is a call not to be satisfied with what we found our forefathers and our societies to be, but to embark on a personal journey to discover the truth and determine the direction we wish to take. This requires:

- **Reflection and contemplation:**Using the mind to understand the universe, life, and the purpose of existence.
- **The search for knowledge:**Not being satisfied with the assumptions and striving for a deeper understanding.
- **Intellectual courage:**The ability to question heritage and challenge prevailing ideas.
- **Sincerity in request:**Go sincerely towards the search for truth.

a summary

The concept of "qiblah" as an existential and intellectual orientation enriches our understanding of religion and life. It transforms the qiblah from a mere spatial ritual into an internal compass that continually directs our path. It reminds us that the journey of faith and awareness requires us to move from the "inherited qiblah," which we may have adopted out of habit and tradition, to the "chosen qiblah," which we adopt with conviction and insight. Thus, we unify the qiblah of the body in prayer with the qiblah of the heart and mind in all aspects of life, consciously moving toward what we believe in and strive for.

100 The Grand Mosque and Al-Aqsa Mosque: A Journey of Awareness from Established Tradition to the Farther Horizon

The concepts of "Al-Masjid Al-Haram" and "Al-Masjid Al-Aqsa" occupy a central place in Islamic consciousness. The former is the qibla (direction of prayer) of Muslims and the destination of their hearts, while the latter represents the Prophet's Night Journey (al-Masjid Al-Haram) and his ascension to the heavens above. These holy sites are associated with profound historical, spiritual, and ritual dimensions. But could these names, with their symbolic weight, carry deeper connotations that transcend the spatial dimension and touch upon man's inner journey toward knowledge and awareness?

A new interpretive vision offers a symbolic reading of these concepts, transforming them into landmarks on the map of human consciousness and the human psyche.

The Grand Mosque: A symbol of the safe zone of inherited beliefs

In this symbolic interpretation, the “Grand Mosque” is viewed not only as a physical building in Mecca, but as a symbol of:

1. **Inherited beliefs:**The Grand Mosque represents the starting point, the origin, the intellectual and ideological environment into which a person is born and receives his

or her beliefs as a given. It symbolizes the deeply rooted traditions, social norms, and convictions that an individual absorbs from his or her surroundings, often without question or criticism.

2. **Comfort Zone:**It is a safe and familiar circle of knowledge and convictions. It provides a sense of belonging, identity, and stability, but remaining within it without striving to expand can lead to intellectual and spiritual stagnation.
3. **Foundation and starting point:**It is the necessary foundation from which we start, the base on which we rely, but it is not necessarily the final destination of the journey of consciousness.

Al-Aqsa Mosque: A symbol of the farthest horizon of spiritual and cognitive growth

At the other end of this symbolic journey is Al-Aqsa Mosque. The word "Al-Aqsa" means "the furthest." In this interpretation, Al-Aqsa Mosque represents more than just a geographical location in Jerusalem, but rather symbolizes:

1. **The ultimate goal and ambition of knowledge:**It represents the distant horizon, the desired goal of ongoing spiritual and cognitive development. It is a symbol of the relentless pursuit of deeper understanding, more comprehensive knowledge, and higher consciousness.
2. **Stepping beyond your comfort zone:**Reaching Al-Aqsa inherently requires stepping outside the familiar (the symbolic Grand Mosque), challenging assumptions, and exploring new horizons of thought and spirit. It represents a constant state of striving and ascension, not a fixed final destination.
3. **Continuous spiritual growth:**It is a symbol of spiritual ascent, approaching a deeper understanding of divine and cosmic truth, and it is a never-ending journey.

"So turn your face toward Al-Masjid Al-Haram": Going beyond the usual?

Here comes the interesting interpretation of the word "shatr" in the divine command to face the Sacred Mosque (Al-Baqarah: 144). The common interpretation is "toward," "facing," or "direction." However, if we consider the other meaning of "shatr," which is "part," "edge," or "boundary," the meaning of the verse may change radically in this symbolic context.

Rather than being merely a move towards the centre of tradition, it may become a call to:

- **Standing on the boundaries of heritage:**"Turn your face toward the (boundaries/edges) of the Sacred Mosque (inherited beliefs)." This may mean an invitation to examine these beliefs, understand their boundaries, and recognize their scope and endpoints, in preparation for transcending them.
- **Use heritage as a starting point, not an end point:**It is not necessary to reject the heritage (the Grand Mosque), but rather to understand its boundaries (“part of it”) and use it as a conscious starting point towards the farther horizon (Al-Aqsa Mosque).

- **Breaking out of the vicious circle:**Focusing on the "edge" of your comfort zone is the first step to stepping out of it and striving for the "extreme."

The Isra' journey as a model:

The Prophet's Isra' (Night Journey), from the Sacred Mosque to the Al-Aqsa Mosque, can be seen as an archetype of this symbolic journey of consciousness. It is a transition from a firm foundation (Mecca/Al-Haram) to the farther horizon of knowledge and spiritual ascent (Jerusalem/Al-Aqsa), in preparation for the ascension into the presence of God.

a summary

Redefining the "Grand Mosque" as a symbol of heritage and intellectual comfort zone, the "Al-Aqsa Mosque" as a symbol of the ongoing pursuit of knowledge and spiritual growth, and interpreting "Shatr" as a boundary, offers a dynamic reading of the Qur'an that makes it a constant catalyst for questioning, evolution, and non-stagnation. It transforms the sacred text from a mere map of geographical locations into a map of the journey of human consciousness, calling on each individual to examine their inherited "qibla" and consciously strive toward the "furthest reaches" of understanding, knowledge, and proximity to the truth.

101 "The Middle Nation" as a campaign of responsibility:

1. Moving from static “charity” to active “responsibility”:
   - The common interpretation focuses on the "middle" meaning choice and best (as in the verse, "You are the best nation produced for mankind"). This can sometimes be understood as an intrinsic superiority that confers status without the need for continuous work.
   - The proposed interpretation here links “middle ground” (from the verse “And thus We have made you a middle nation that you will be witnesses over the people and the Messenger will be a witness over you”) directly to the function mentioned in the same verse:**Testimony on people**.
2. The meaning of "the middle" as a link and balance:
   - The middle nation stands in an "in-between" position. It is neither the original source of the message (that is, the prophet/revelation), nor is it merely a passive recipient like the rest of the nations who did not receive or distort the final message.
   - It mediates in the sense that it carries the trust (the message) from the source, conveying it and embodying it before others (the people). It is the standard by which judgment is made, and the witness that is cited.
3. Certification as a responsibility to communicate and implement:

- "Witnesses over mankind" does not only mean observing, but also establishing the argument and setting an example. Witnessing can be done in words (preaching and calling to God) and in deeds (implementing the methodology to be a role model).
- This testimony requires a deep understanding of the message, a faithful embodiment of it in reality, and a tireless effort to convey it to others with wisdom and good advice.

4. Linking moderation to the practical and ethical role:
    - This interpretation makes "moderation" not just a quality (such as balance and balance), but**Mission and function**.
    - This mission entails a huge moral responsibility: honesty in transmission, justice in testimony, patience in the difficulty of conveying the message, compassion towards people, and setting a good example.
    - Failure to fulfill this responsibility is not just a shortcoming, but a betrayal of the "middle" position with which God has honored them.

Conclusion:

This approach presents the "middle nation" not as an entity with absolute, inherited "superiority," but rather as one bearing a grave "responsibility." Moderation here means being entrusted with the task of bearing witness to the truth before humanity, mediating between the guidance of the Prophet and people's need for it. It is an interpretation that inspires a sense of duty and encourages tireless work to achieve the goal of this moderation, which is to establish God's proof over His creation through a nation that bears witness to Him in word and deed.

102 Foolishness in Islamic Heritage and the Holy Qur'an: A Multifaceted Concept

The terms "foolishness" and "fools" are prominent in the Holy Quran and Islamic heritage (the Prophet's Sunnah, scholarly sayings, and jurisprudence). This concept goes beyond mere "ignorance" or "lack of reason" in its superficial sense, extending to deeper behavioral, moral, intellectual, and financial dimensions. Understanding this concept is essential to grasping important aspects of Islamic guidance regarding individual and societal behavior.

1. Linguistic meaning:

The linguistic root (s-f-h) revolves around meanings of lightness, restlessness, movement, and a lack of intelligence or patience. It is said, "The winds bent the branches," meaning they tilted and moved them. So, a fool is light-hearted, rash, and lacks sobriety and wisdom.

2. Foolishness in the Holy Quran:

The Holy Qur'an uses the term "foolishness" and "fools" in various contexts, indicating its multiple aspects:

- Foolishness means rejecting the truth and turning away from guidance:
  - In the face of the call to faith, those who rejected it described the believers as fools. The Qur'an responded by stating that they are the true fools, due to their ignorance of the truth and their choice of misguidance: "And when it is said to them, 'Believe as the people have believed,' they say, 'Should we believe as the fools have believed?' Unquestionably, it is they who are the fools, but they do not know." (Al-Baqarah: 13) Here, foolishness is the inability to see the true interest and to choose what is harmful over what is beneficial in the afterlife.
  - Some people's objection to the change in the direction of prayer has been described as foolish, because it is an objection to a divine command based on a wisdom they do not understand: "The foolish among the people will say, 'What has turned them away from the qiblah which they used to face?'" (Al-Baqarah: 142). Here, foolishness is associated with objecting without knowledge or understanding, and clinging to falsehood.
- Foolishness means financial mismanagement and incompetence in managing money:
  - This is the most common meaning in practical and jurisprudential contexts. God commands guardians not to entrust money to those who mismanage it, in order to protect it, their own interests, and the interests of society: "And do not give to the foolish your property which God has made for you a means of support. Provide for them from it and clothe them and speak to them words of appropriate kindness." (An-Nisa: 5). Foolishness here refers to a lack of wisdom in managing money, whether through extravagance, waste, or an inability to invest it properly.
- Foolishness means recklessness and committing sins that bring punishment:
  - In the supplication of Prophet Moses, peace be upon him, he sought refuge in God from the possibility that his people had deserved destruction due to the actions of the foolish among them: "…It is only Your trial by which You misguide whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us, and You are the best of forgivers. Will You destroy us for what the foolish among us have done?" (Al-A'raf: 155). Here, foolishness represents reckless and rash actions that violate God's command and incur His wrath.

3. Foolishness in Sunnah and heritage:

- **Sunnah of the Prophet:**The Sunnah warns against associating with fools, wasting money, using foul language, and anger that leads to reckless behavior. All of these can be classified under the umbrella of foolishness in its various meanings.
- **Islamic jurisprudence:**Based on the verse of Surat An-Nisa (5), jurists developed the provisions of "guarding the foolish," which is preventing him from disposing of his own money to protect himself and his money, and appointing a guardian or trustee

to manage his financial affairs until he proves his maturity. This clarifies the practical and legal dimension of the concept of financial foolishness.

- **Sayings of scholars and writers:** They expanded the description of the manifestations of foolishness to include: rushing into things, impatience, quick anger, revealing secrets, trusting those who do not deserve it, speaking about what does not concern one, mocking others, and hurtful and hurtful speech.

4. Offensive speech as a manifestation of foolishness:

The interpretation that links foolishness to hurtful and offensive speech is a valid and important one, and falls under the broader concept of foolishness. Why?

- **Evidence of lightness of mind:** Using words as a weapon of harm rather than a tool for constructive communication reflects a lack of wisdom and balance.
- **Miscalculation of consequences:** A fool may not realize the devastating effect of his words on the psychology of others and on social relationships.
- **Poor self-control:** Being carried away by anger, arrogance, or the desire to insult and utter hurtful words is a form of recklessness and lack of discipline.
- **Violation of ethical guidance:** Islam emphasizes kind words and guarding one's tongue ("Speak to people in a kind manner," "A Muslim is one from whose tongue and hand other Muslims are safe"). Harsh language is behavior that is contrary to high moral standards and can be considered morally reprehensible.

a summary:

Foolishness in Islamic heritage and the Qur’an is not merely a mental trait, but rather a comprehensive concept that describes a deficiency or flaw in multiple aspects:

- **Belief and thought:** Rejection of truth and guidance.
- **Financial management:** Mismanagement of money.
- **Behavior and ethics:** Rashness, haste, anger, and doing what is harmful.
- **communication:** Using hurtful and offensive language.

It is the opposite of "wisdom," "maturity," and "forbearance." Recognizing its various manifestations is a call for Muslims to avoid these traits and behaviors and strive for balance, wisdom, and maturity in all aspects of their lives, whether in their relationship with God, themselves, their finances, or others.

103 The concept of "East and West"

1. The East as a source and beginning (Sunrise):
    - **Sunrise of consciousness:** The East represents the moment of emergence of an idea, the first inspiration, instinct, intuition, the first question that launches the journey of inquiry. It is the starting point, where light (knowledge) begins to emerge from darkness (ignorance or heedlessness).

    - **Intuition and insight:**The East may also symbolize the intuitive, illuminating, or spiritual side of knowledge, which suddenly appears like the sunrise.
    - **Youth and energy:**It represents the beginning, the initial enthusiasm, the unvarnished energy of untested knowledge.
2. The West as End and Maturity (Sunset):
    - **Sunset of experience and harvest of wisdom:**The West represents the end of a cycle of learning and experience. Just as the sun in the West has completed its journey across the sky, so consciousness in its "west" has undergone experiences, acquired expertise, and reached a stage of maturity and integration.
    - **Analysis and critical thinking:**The West may symbolize the analytical, logical, and reflective side of knowledge, which comes after the collection of information (which began in the East) to evaluate it and extract wisdom from it.
    - **Serenity and depth:**Sunsets are often accompanied by warm colors and a sense of serenity and contemplation. The sunset may symbolize quiet wisdom, the deep understanding that comes after the hustle and bustle of searching and experimenting, and the ability to see the bigger picture.
    - **Complete the cycle and prepare for a new beginning:**Sunset is not an absolute end, but rather a prelude to the night followed by a new sunrise. This symbolizes that maturity and wisdom (the West) are not the end of knowledge, but rather a preparation for a new cycle of awareness beginning from a new "East," perhaps on a deeper level.

The power of this metaphor:

- **Dynamics and movement:**It links consciousness to a natural and constant movement (sunrise and sunset), suggesting that consciousness is not a static state but an ongoing process.
- **integration:**It offers a holistic vision of consciousness encompassing beginnings and endings, intuition and analysis, raw energy and calm maturity. It doesn't favor East over West or vice versa, but rather views them as two complementary stages of a single journey.
- **Poetic depth:**It uses powerful cosmic symbols (sun, sunrise, sunset) that resonate deeply with the human psyche.
- **Transcending geopolitics:**It allows us to talk about the “East” and “West” of consciousness within any individual or civilization, beyond the usual geographical, political, or cultural divisions.

a summary:

This metaphorical interpretation of East and West as symbols of the rising and setting of consciousness is insightful and enriching. It transforms spatial orientations into temporal and evolutionary stages in the human journey of knowledge and wisdom. The East is the seed of consciousness, and the West is the fruit of experience and the maturing of wisdom, both integral to the ongoing cycle of knowledge and understanding.

104 THE IMPORTANCE OF CRITICAL THINKING AND THE PURSUIT OF KNOWLEDGE:

This double emphasis on **critical thinking** and**The continuous pursuit of knowledge** It represents the cornerstone of building a mature and responsible individual and collective consciousness. They are two sides of the same coin: the earnest pursuit of truth and understanding.

1. The importance of critical thinking and rejecting blind imitation:

- **Breaking the shackles of heritage:**Blind imitation (whether of parents, society, or authority figures) can convey error as well as truth. Relying on it without examination and scrutiny means abdicating individual responsibility for verifying the validity of beliefs and ideas.
- **Activating the mind as a tool for discrimination:**The emphasis on critical thinking is an explicit call to use the tool God has given to humans (reason) in the most important aspects of their lives: their beliefs and convictions. It means analyzing, comparing, evaluating evidence, searching for contradictions, and not accepting assumptions without proof.
- **Reaching firm personal convictions:**Knowledge or faith resulting from research, criticism, and reflection is deeper and more deeply rooted than that acquired through mere imitation. It becomes part of the individual's being, not merely a mask.
- **Immunity against misinformation:**In an age of information overload (and misinformation), critical thinking becomes vital for sorting the wheat from the chaff, truth from falsehood. Without it, people become vulnerable to manipulation and manipulation.

2. The importance of constantly striving for knowledge and not stopping:

- **Knowledge is a sea without a shore:**Recognizing that knowledge is constantly evolving and expanding is an incentive to continue exploring. Stagnation implies intellectual stagnation and satisfaction with little, when the truth may be deeper and broader than what has been achieved.
- **Intellectual humility:**The ongoing pursuit of knowledge requires humility and a recognition that no matter how much one knows, there is still much more to learn ("And of knowledge, you have been given only a little."). This protects against intellectual arrogance, which can close the door to learning.
- **Development and maturity of understanding:**Understanding is not a static state. With the passage of time and the acquisition of new knowledge and experience, an individual can reevaluate and mature their previous understanding. Continued pursuit ensures this development.

- **Journey, not destination:**Emphasizing "perpetual pursuit" makes knowledge a continuous journey of exploration, not just a goal reached and then abandoned. This infuses the learning process with ongoing vitality and passion.

Conclusion:

The text makes a strong call to:

- **Intellectual liberation:**By rejecting blind imitation and practicing conscious criticism.
- **Cognitive dynamics:**By encouraging continuous research and not relying on what has been acquired.

They are two essential conditions not only for correct understanding, but also for individual growth and cultural advancement. A person who thinks critically and strives tirelessly is the one capable of consciously understanding the world around him and contributing positively to its development.

105 EMPHASIZING THE CONCEPTUAL DIMENSION OF THE QUR'AN:

Explanation and detail of this principle:

1. **The Qur'an is not a specialized book (in the modern sense):**The Qur'an is not a book of physics, biology, or history in the purely academic sense. Although it contains fascinating and precise historical, scientific, and cosmological references, its primary objective is not to provide details of these sciences themselves.
2. **The goal is guidance and building concepts:**The fundamental goal of the Qur'an is to guide man and shape his perception (understanding) of God, the universe, life, man himself, the purpose of his existence, and the system of values and morals that should govern his behavior.
3. **Concepts as the essence of meaning:**The Qur'anic verses, even those that appear descriptive, narrative, legislative, or scientific in allusion, carry within them**Central concepts**.
    - Cosmic verses: They do not aim to present abstract scientific facts, but rather to establish the concept of the Creator's greatness, power, and wisdom (monotheism), the concept of the universe as an open book filled with verses indicating God, the concept of order and balance in creation, and a call for humanity to reflect and contemplate this creation.
    - Quranic stories: They do not aim to provide a detailed historical narrative, but rather to provide lessons and admonitions, and to establish concepts such as God's law among nations, the consequences of obedience and disobedience, the importance of patience and steadfastness in adhering to the truth, and God's mercy toward His prophets and saints.

- **Legislation and regulations:**It aims not only to regulate superficial behavior, but also to establish deeper concepts such as:**Justice (Justice)**، **Mercy (mercy)**، **interest**، **Preserving the five necessities**(Religion, soul, mind, offspring, money) which is what is known as**Objectives of Sharia**.

4. **Going beyond the literal to the spirit and purpose:**Emphasizing the conceptual dimension is a call to go beyond stopping at the literal meaning of the word to understanding**The spirit of the text and its higher purposes**This opens the door to a deeper and more flexible understanding, and allows the Qur'anic text to address all times and places by presenting universal principles and concepts that can be applied in new contexts.
5. **Integration between the apparent and the hidden:**This does not mean neglecting the apparent or linguistic meaning, but rather considering it the gateway to understanding deeper meanings and comprehensive concepts. There is an integration between the word and the meaning, between the apparent and the hidden, between the partial ruling and the overall purpose.

Why is this emphasis important?

- **Preserves the universality and immortality of the Qur'an:**Great concepts transcend the boundaries of time, place, and changing scientific disciplines.
- **Prevents intellectual stagnation:**Sticking to literalism can make it difficult to deal with new developments, while understanding concepts provides flexibility and a broader vision.
- **Directs scientific research:**Understanding the conceptual dimension of cosmic verses directs the Muslim researcher to view science as a way to increase faith and glorify the Creator, rather than merely proving a literal miracle that may change with the changing scientific theories.
- **Deepens contemplation:**It invites the reader to delve behind the words in search of the underlying messages and concepts that the Qur'an seeks to establish.

a summary:

To say that the Qur'an is essentially "conceptual" is to recognize its nature as a comprehensive book of guidance that offers a comprehensive vision of the world and its core values. It is a call to understand it not simply as a text with a direct, literal meaning, but as a sea of concepts, principles, and values that form the foundation of Muslim awareness and behavior, requiring constant contemplation to explore their depths and apply them to life.

106 The relationship between the Arabic language and the language of the Qur'an:

- **Two distinct languages:**The text indicates that the language of the Qur'an (Lisan al-Qur'an) differs from classical Arabic. This means that understanding the Qur'an

requires more than just a knowledge of Arabic.

107 Angels (Gabriel and Michael):

- **Angels and angelic beings are words that exist together in the original manuscript of the Quran and have different meanings. Angels are not material beings:**Rather, they are symbols of inner forces or positive ideas that help a person in his life. Demons, for example, are negative ideas that revolve around the human mind, while angels are the same traditional concept as angels.

Yes, if you are patient and fear Allah and they come upon you in haste, your Lord will reinforce you with five thousand angels with marks. (125) Here in this verse, the angels are beings from the soldiers of God outside the orbit of human thought.

Application: "Gabriel" symbolizes revelation or knowledge, and "Michael" symbolizes justice or the correct measurement of things.

108 Comprehensive vision:

- **Symbolism:**Transforming religious texts into psychological and spiritual concepts.
- **Criticism:**Reject superficial traditional explanations.
- **Subjectivity:**Focus on the fact that the Qur'an addresses the human soul.
- **Awareness:**Linking a deep understanding of texts to the achievement of happiness.
- **Contemplation:**The Qur'an calls for contemplation, not unconscious adherence to traditions.
- **Bad deeds and sins:**It is necessary to distinguish between them, as sins are forgiven by repentance, while bad deeds are corrected by good deeds.
- **Repentance:**It must come from the heart, and be accompanied by a real change in thoughts and behavior.
- **Thinking:**We must think deeply, seek the truth, and apply the teachings of religion in our daily lives.

109 Deconstructing "What the Wild Eater": From Forbidden Food to a Call for Innovation

The phrase "what a wild beast has eaten," mentioned in Surah Al-Ma'idah as one of the prohibited foods, carries deeper implications than just its literal meaning. A metaphorical interpretation links this prohibition to fundamental concepts such as innovation, scientific research, and business ethics such as buying and selling.

Apparent and literal meaning:

To begin with, "what a wild animal has eaten" is traditionally understood to refer to the remains of prey that has been preyed upon by a predator (such as a lion or a wolf) and that has not been slaughtered according to Islamic law before its death. Its ruling is forbidden, just like that of a dead animal, based on the explicit Quranic text.

Diving into the depths: Metaphorical interpretation:

However, the interpretation that has been drawn offers a broader view:

1. **"Eating" as absorption and integration:**The word "eat" was not viewed in its narrow sense (eating food), but was linked to its linguistic root and the concept of "all," denoting absorption, inclusion, integration, and the consumption of all available means. To "eat" something means to exhaust it or to blend in completely.
2. **"The lion" as a symbol of the pioneering invader:**The lion is not only a predatory animal, but it is a symbol of the initiator, or the pioneer who breaks into a field (scientific, commercial, etc.), takes risks, and exhausts all methods and means.*known*In his "battle" or pursuit of a particular goal.
3. **"What the lion ate": The remnants of failure and a worn-out approach:**Based on the above, "what the lion ate" becomes metaphorical.**failed output or dead end**Which was left by that pioneer ("the seven") after he had exhausted all his means.*in a certain way*It didn't work. It represents a methodology that has proven ineffective, or an idea that has been exhausted and is no longer capable of production.
4. **"Prohibition" as a prohibition against repeating failure:**The prohibition here goes beyond food to include**Prohibiting blind imitation and repeating the same failed experiment with the same tools and methods**The "Seven" used it and proved to be a failure. It is a warning against falling into the trap of intellectual and practical stagnation, wasting time and effort on fruitless paths, and expecting different results from the same premises (which is close to the definition of insanity as attributed to Einstein).

Link to buying and selling:

This deep understanding is related to the concepts of buying and selling:

- **Sale (following awareness):**It represents transparency, clarity, and presentation of the product (whether a commodity or an idea) in all its aspects, positive and negative.
- **Buy (evil):**It represents a conscious choice based on a clear vision after something has been spread and displayed.
- **Contrast:**While "eating the lion" (metaphorically) represents the consumption of failure and stagnation, conscious buying and selling represents an exchange of "living" value based on clarity and integrity. Integrity in dealing prevents one from being a "lion" (an exploiter) or a "prey" (a blind imitator of failure).

Practical application:

This interpretation is not just a theoretical contemplation, but has clear practical applications:

- **In scientific research:**It is an explicit call to avoid "eating the past," that is, repeating research that has proven to be unsuccessful or ineffective. Instead, we should build on previous studies ("Literature Review"), identify gaps ("What the Seven Left Out"), and then innovate using new tools and methodologies ("Changing the Environment and Tools").
- **In entrepreneurship and economics:**It is a warning against imitating failed business models or engaging in ill-considered "predatory" investments, while emphasizing the importance of transparency and innovation in delivering value.

Conclusion:

According to this analysis drawn from our dialogue, the phrase "what the lion ate" transforms from a mere dietary prohibition into a profound philosophy that encourages critical thinking, calls for transcending blind imitation, and stimulates innovation and renewal. It is a reminder that wisdom lies not simply in following rules, but in understanding their spirit and consciously applying them to avoid the all-consuming paths of failure and strive for all that is living and productive.

110 The topic of disbelief from a Quranic and linguistic perspective

1. Correcting the concept of disbelief:

Not denying the existence of God: Disbelief is not necessarily denying the existence of God, but rather it is a broader and more general concept.

Disbelief is linked to the action: Disbelief is determined by the action that the person disbelieved in, not just a belief.

Disbelief in the tyrant: Disbelief in the tyrant is a praiseworthy matter, while disbelief in God and His blessings is a reprehensible matter.

2. Disbelief in language and the Qur’an:

Not covering and concealment: Most commentators believe that disbelief is covering and concealment, citing a verse from Surat Al-Hadid.

Ijtihad in Interpretation: The lecturer questions this interpretation and cites another verse from Surat Al-Fath to prove that the unbelievers are not necessarily the farmers.

Kufr is abstention: Kufr is not just covering or concealing, but rather it is abstaining from doing something that should have been done.

Ingratitude is the reward of flight: The ingratitude is the one who rewards you with flight instead of gratitude and appreciation.

The opposite of disbelief is gratitude: The opposite of disbelief is gratitude, not faith as some believe.

3. Analysis of the structure of the word “Kafr”:

K + Fr: Kufr is made up of “K” (sufficiency) and “Fr” (escape).

The infidel is rewarded by fleeing: The infidel is the one who rewards you by fleeing instead of thanking you.

4. Examples from the Qur’an:

Atonement: Atonement is something that rewards escape and allows the sin to be forgiven.

Kafirs: Kafirs is not the plural of kafir, but rather the harmful actions that lead to disbelief.

Camphor: Camphor is what prevents the transformation of things and maintains the permanence of the state.

Kufr is the right place for asylum.

5. Faith and disbelief:

Inseparable, not opposite: Belief and disbelief are inseparable, but not necessarily opposite.

Disbelief is a conscious choice: Disbelief is often a conscious choice to preserve interests.

6. Notes and warnings:

Western countries: Western countries are not necessarily Muslim or faithful countries, but rather safe and secure countries.

Disbelief and polytheism: There is no direct relationship between disbelief and polytheism.

There is no word "disbeliever" or "disbelieving women" in the Holy Quran.

7. Practical examples:

Hadith: A hadith about ingratitude to one’s family that actually explains the concept of ingratitude.

Quranic verse: A Quranic verse that links the postponement and the increase of disbelief.

8. Conclusion:

Disbelief is knowing: Disbelief is always knowing and a conscious choice.

Ingratitude is reward with flight: Ingratitude is to reward someone with flight instead of gratitude.

Kufr and polytheism are two different concepts.

The lecture presents a new and detailed vision of the concept of disbelief, and calls for a reconsideration of common concepts and a deeper contemplation of the Holy Qur’an.

My dear researcher and writer,

111 “Do not follow the majority”: The Qur’an’s explicit call for the independence of reason and the rejection of imitation

Introduction: On the Lost Method

In our quest for a deeper understanding of the Holy Quran and to transcend interpretations that may seem to conflict with its lofty objectives, a crucial methodological question arises: What path does the Quran itself guide us to reach the truth? Is it to follow the majority? Or to imitate our forefathers and elders? Or is there another, more authentic and rationally liberating approach that the Quranic text insistently emphasizes and makes the basis of knowledge and faith?

The Qur’an warns: Truth is not in numbers.

Contrary to what might be thought, the Holy Quran does not consider majority opinion to be a sign of correctness. Quite the contrary, it warns in clear verses against following the majority, especially if it is not based on knowledge or guidance, but rather on conjecture and guesswork:

{And if you obey most of those on the earth, they will mislead you from the way of Allah. They follow not except assumption, and they do not but lie.} (Al-An`am: 116)

This fact is repeated in various forms to form a solid Qur’anic rule:**"Most people do not know", "Most of them do not believe", "Most of them do not thank"**This methodological warning calls us to free ourselves from the pressure of reality and the power of the majority. It emphasizes that the truth may lie with the discerning few, and that the individual has a duty to search for evidence on his own.

Divine command: “Do you not understand?”

In contrast to the warning against following conjecture and conjecture, the Qur’an is filled with verses that command man, individually and collectively, to use his greatest

divine gift:**mind**The repeated Quranic formulas such as:**Do you not understand?، Do you not then reflect?**And “Do they not then consider the Qur’an?” are not just rhetorical questions, but rather divine commands and strict methodological directives.

It is an explicit call to make reason, reflection, and contemplation a fundamental duty and a way of life for understanding religion and the universe and attaining certainty. Indeed, the Qur'an directly and explicitly challenges the human mind to read and contemplate it to determine for itself whether it is from God or not, in absolute confidence that a sound mind, freed from whims and imitation, will inevitably arrive at the truth of its divine source.

Rejecting blind tradition: a revolution against the authority of ancestors and elders

Just as the Qur'an condemns following the deviant majority, it also launches a powerful campaign against blindly imitating our forefathers, ancestors, and notables simply because they preceded us or because this is what we "found" society to be like. The famous verse in Surat Al-Baqarah paints this picture clearly:

{And when it is said to them, “Follow what Allah has revealed,” they say, “Rather, we will follow what we found our fathers doing.” Even though their fathers did not understand anything and were not guided?} (Al-Baqarah: 170).

The Qur'an here calls us to an intellectual revolution, based on adherence based on knowledge and insight, not fanaticism or habit. It rejects the argument "This is how we found our forefathers" and demands the argument "This is what the evidence says."

Individual Responsibility: No Guardianship in Understanding Religion

All of the above leads to an inevitable result: the responsibility for understanding religion and contemplating the Qur’an is…**Individual responsibility**First and foremost, one cannot place one's understanding and faith on the shoulders of a sheikh, interpreter, or school of thought, or "stop one's mind" at a certain point under the pretext that "the scholars know better" or "who are you to oppose them?" This cessation is precisely what the Qur'an warns against.

This does not mean neglecting the efforts of scholars and benefiting from their great heritage. Rather, it means not adopting their statements as rigid, unquestionable templates that cannot be discussed or reviewed in light of the Quranic text itself. Ultimately, the choice is yours alone:**{So whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment.}**(Yunus: 108).

Conclusion: Towards a Reflective and Independent Muslim Mind

The approach that the Qur’an clearly calls for is a constructive approach.**critical, reflective, and independent mind**...who follows only the truth with its evidence, and is unafraid to revise heritage or contradict the majority as long as he is clear-sighted about it. It is an eternal call to liberate minds from all forms of intellectual guardianship and to return directly to the pure source of the Quran, to contemplate it with an open mind and

a sound heart, and thereby arrive at an authentic and responsible understanding of God's eternal message.

112 Between blind imitation and insightful following: A Qur'anic perspective on the issue of following one's forefathers

The issue of heritage and its relationship to faith is one of the most important issues addressed in the Holy Quran in a unique way. It touches upon the essence of the human mind and its responsibility to choose. While humans are naturally inclined to adhere to the ways of their forefathers, the divine call comes to liberate them from the constraints of the past and invites them to build their faith on a foundation of proof and conviction. This article explores the various dimensions of this issue, drawing inspiration from the dialogue surrounding the Quranic warning against blind imitation and the model presented by the Prophet Abraham, while carefully distinguishing between praiseworthy and blameworthy imitation.

First: The explicit Qur'anic warning against blind imitation

Anyone who contemplates the Holy Quran will find clear and repeated warnings against following one's forefathers without awareness or evidence. The Quran does not condemn previous generations for their own sake, but rather condemns the state of intellectual stagnation and the denial of reason that turns heritage into an idol worshipped instead of God. This idea is evident in the Almighty's words:

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow what we found our fathers doing." Even though their fathers did not understand anything and were not guided? (Al-Baqarah: 170)

This noble verse sets a precise standard. The argument presented by the polytheists, "We found our fathers doing so," is rejected, not because it relates to the fathers, but because these fathers lacked the two basic criteria for knowledge:**Reason and guidance**Hence, the Qur'an described them in another place as being like livestock that follow their leader without understanding their goal or destiny. Rather, they are even more astray because they were given the tools of perception (hearing and reason), but they disabled them of their own free will.

Second: Reason and evidence are the basis of faith.

In contrast to its condemnation of imitation, the Qur'an elevates reason, contemplation, and reflection, making them the tools by which man attains the truth of faith. Words such as "they understand," "they reflect," "they contemplate," and "those of understanding" are repeated dozens of times, confirming that the faith desired by God is conscious faith, based on argument and proof, not on naive submission. It is an explicit invitation to each individual to embark on their own journey of faith, utilizing the greatest gift God has bestowed upon them: reason.

Third: Abraham, peace be upon him, the model of the seeker of truth

The story of Abraham, the father of the prophets, is the perfect practical application of this Quranic approach. Abraham did not accept the faith of his people as it was, even though it was the faith of his "father" and his community. Rather, he followed a systematic path to attain certainty:

1. **Methodological skepticism:**He questioned and doubted the validity of idols as gods, a positive doubt aimed at searching for a real alternative.
2. **Thinking and contemplating:**He turned to contemplation of the kingdom of heaven and earth, trying to deduce the Creator through His creatures.
3. **Confrontation with argument:**After being guided by his heart and mind, he did not hesitate to confront his people and argue with them with sound logic, thus breaking the authority of their sacred heritage.
4. **Reaching certainty:**God's reward for his honest research was guidance and righteousness.**And We had already given Abraham his sound judgment before, and We were of him Knowing.**(Al-Anbiya: 51). His faith had become a true faith, not an imitated faith.

Fourth: The necessary distinction between praiseworthy following and reprehensible imitation.

To complete the picture, this warning must be placed in its proper context. When the Qur'an condemns following the forefathers, it does not call for an epistemological break with the entire past. Rather, it distinguishes between two situations:

- **reprehensible tradition:**It is the imitation of those who are misguided and ignorant, and the rejection of the revealed truth simply because it contradicts what we have inherited. This type of imitation is essentially related to**The fundamentals of faith**Where no one is excused for imitating others in it.
- **Praiseworthy following:**It is following those whose guidance and knowledge are proven. At the forefront of this following is following the prophets and messengers. It is not blind imitation, but rather submission to those whose message has been proven with conclusive evidence. This framework includes:**Following the example of the righteous predecessors**From the Companions and their followers, when Muslims return to their understanding of the texts, they do not blindly imitate them, but rather follow their approach based on proximity to the era of prophecy, purity of language, and sincerity of faith, which makes their understanding the closest to truth and the furthest from error. It is following**For a scientific approach**Not for tribal fanaticism.

Conclusion: Towards a Conscious and Responsible Faith

The call of the Holy Qur’an is a call to liberate humanity, and the first step in this liberation is to liberate the mind from the shackles of rigid tradition. The true Muslim is the one who builds his faith on a foundation of**Insight and knowledge**...exposing every inherited tradition to the Book of God, and using his God-given intellect. The goal is not

to reject everything old, but rather to ensure that this old tradition is in accordance with eternal truth. Religion is a living relationship and individual responsibility between the servant and his Lord, not merely an inherited social identity.

Praise be to God, who has guided us to this. We would never have been guided had God not guided us. (Al-A’raf: 43)

113 Disbelief in Taghut: The Qur’an’s Call to Liberate the Mind from the Power of Coercion and Imitation

Introduction: Decoding Quranic Liberation

The Qur'anic discourse represents an explicit call to liberate the Muslim mind from any intermediary authority that stands between it and the word of God. At the heart of this call are central terms such as "taghut" and "kufr," which are often reduced to traditional interpretations that limit their emancipatory depth. However, with a deeper reading, delving into the roots of the language and the internal logic of the Qur'an, we can decode these concepts to discover that together they form a comprehensive approach to rejecting intellectual guardianship and coercion in religion.

1. Definition of the obstacle: Priestly authority as a “tyrant”

Taghut is often identified with Satan, idols, or an unjust ruler. However, this specificity may obscure its broader meaning as a "method" or "way." Returning to the word's possible structure, it describes "easy seduction"; something that appears beautiful, prepared, and easy ("ta"), but is in reality powerful, intense, and deceptive ("gut").

In the religious context, this approach emerges in the form of an authority that has appointed itself the guardian of religion. This system, composed of human sayings accumulated throughout history, presents itself as an easy path to understanding, relieving the individual of the burden of research and direct contemplation of the Quran. It is a "taghut" because it tempts the individual to abandon the more difficult path (personal contemplation) in favor of the easier path (tradition), but in reality, it imposes a powerful authority that obscures the direct light of the Quran, transforming religion into complex rituals and submission to the sayings of men. Submission to this intermediary authority is the very same as the worship of the taghut, against which the Quran warns.

2. The act of liberation: “disbelief” is not denial but a conscious rejection.

If tyranny is a method of coercion and imitation, what tool does the Quran offer to confront it? It is the act of "kufr." Contrary to the common understanding that limits kufr to denying the existence of God or concealing and covering up, linguistic and Quranic analysis reveals a deeper meaning. Kufr, at its core, is **verb of abstention and refusal**And reward the blessing with flight instead of gratitude.

Therefore, not all "disbelief" is reprehensible. The Qur'an determines the value of an action based on its object: disbelief in God's blessings is reprehensible because it is the reward of goodness with rejection.**Disbelief in the tyrant is a praiseworthy act, and it is even obligatory.**Because it means a conscious rejection and explicit abstention from accepting the method of coercion and intellectual guardianship. It is a declaration of liberation from human authority to return to the authority of God alone. Here we understand why the opposite of disbelief in the Qur'an is**Thanks**The grateful person is the one who accepts God's blessings (especially guidance and reason) and uses them, while the disbeliever is the one who rejects them and refrains from using them.

3. The comprehensive approach in one verse: "There is no compulsion in religion."

This comprehensive vision is embodied in its most beautiful form in the Throne Verse:

{There is no compulsion in religion. The right course has become distinct from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold.} (Al-Baqarah: 256)

Here, the divine equation of liberation becomes clear:

1. **Basic principle:**"There is no compulsion in religion." Faith cannot be imposed by force.
2. **Systematic discrimination:**"The right path has become distinct from the wrong path." Right path is the path of believing in God with conviction and proof. As for the wrong path, it is following the "Taghut."
3. **The required act of liberation:**"Whoever disbelieves in Taghut" means whoever consciously rejects and rejects the approach of coercion, imitation, and easy temptation.
4. **The ultimate goal:**"And believes in God." True faith in God can only be achieved**after**Reject all intermediate authorities.
5. **Result:**"He has grasped the firmest handhold." This is the direct connection with God, based on certainty and free choice.

With this understanding, the verse becomes completely consistent. Disbelief in the tyrant (rejection of coercion) is a necessary condition for belief in God (which can only be achieved through free choice).

Conclusion: From Tradition to Investigation

The Quran's call is a call to move from the religion of imitation to the religion of investigation. This can only be achieved by understanding that "taghut" is not merely a stone idol, but rather every intellectual system or human authority that imposes itself between the servant and his Lord. And that "kufr" is not merely a denial, but rather a conscious revolutionary act to reject this mediation. "Kufr in taghut" is a declaration of intellectual and spiritual independence, and it is the first and fundamental step on the path to faith in God and adherence to His firm, unbreakable bond.

114 The throne of your Lord

Dr. Hani explained the concept of "the throne of your Lord and the bearers of the throne" from a scientific and religious perspective, drawing on the Holy Quran and the Sunnah, as well as new insights and interpretations. The following is a summary of the most important points Dr. Hani addressed:

1. Definition of the throne:

Not the throne of God, but the throne of your Lord: The talk here is not about the absolute throne of God, which is beyond knowledge, but about the “throne of your Lord” which is specific to man and connected to him.

The throne of your Lord is your brain: Dr. Hani believes that the throne of your Lord is the human brain with its trillions of neurons and neural connections, the locations of penetrating stars, and the nerve junctions that send out electrical messages.

The layers of the throne are three brains: Dr. Hani divides the throne into three levels or brains located in the skull:

Brainstem (reptilian brain): Controls involuntary vital functions such as heart rate, breathing, and blood pressure.

Limbic system (chemical brain): Converts thoughts and feelings into chemicals, and controls consciousness, learning, memory, and feelings of fear and safety.

Neocortex (the thinking brain): Responsible for logical reasoning, strategic thinking, sensory perception, spatial reasoning, and general memory.

2. Throne bearers:

Eight Brain Functions: Dr. Hani believes that the bearers of the throne are not necessarily angels, but rather eight basic brain functions, distributed between the right and left hemispheres.

Right lobe functions:

rhythm

Spatial perception and dimensions.

Imagination and daydreaming.

Colors and seeing the big picture.

Left lobe functions:

speaking

Logic.

Continuity and sequence.

Writing and analytical skills.

The two lobes do not mix: Dr. Hani explains that the right and left lobes of the brain operate separately and do not mix, but they communicate via nerve impulses that transmit suggestion, imagination, and fantasy from the right lobe to the left lobe, transforming them into action.

The right side of revelation and inspiration: indicates that revelation and inspiration descend on the right side of the brain, where intuitive thought and holistic perception are located.

3. The king is on its sides:

They are not the primary bearers of the throne: Dr. Hani distinguishes between the eight primary bearers of the throne, and the "king on its edges" who represent the sub-characteristics of each of the bearers of the throne's tasks.

The importance of the right side (sensory): It is shown that people who read their book with their right hands (those with the sensory side of the brain) are characterized by a contented life, joy, and connection to the beyond, because they are connected to the right side of the brain.

The importance of the left (material) side: It indicates that people who read their book with their left hands (those with the material side of the brain) rely only on material things and logic, and the results of their actions are only material, and they may suffer from psychological and physical problems due to focusing on the material and neglecting the sensory side.

Characteristics of right-handed people: They are characterized by visual practical explanation, the use of mental images, the processing of information in a holistic manner, the generation of ideas on the spot, a preference for tasks that require abstract thinking, the ability to engage in more than one task at a time, the ability to improvise quickly, a preference for free experiences, and facing problems without seriousness.

Characteristics of left-handed people: They are characterized by verbal linguistic explanation, the use of complex language, sequential processing of information, the production of ideas using logic alone, a preference for tasks that require concrete thought, a preference for activities that require research and organization, a focus on only one task, a preference for specific experiences, and a serious attitude towards problems.

115 To explain the concepts of "believer," "believers," "believers," "Muslim," and "Muslims" in the Holy Qur'an.

1. Linguistic roots and Quranic context:

- Faith (A-M-N):

- Language: It includes safety and reassurance.

- The Qur’an: “Who fed them against hunger and made them safe from fear” (Quraysh: 4) — linking faith with providing security.

- Islam (S-L-M):

- Language: peace and surrender.

- The Qur’an: “And who is better in religion than one who submits his face to Allah?” (An-Nisa’: 125) — Submitting to Allah while spreading peace.

2. Traditional interpretation:

- Faith:

- Belief: belief in the heart, acknowledgment with the tongue, and action with the limbs.

- Evidence: The Hadith of Gabriel: “Faith is to believe in God and His angels...”

- Islam:

Pillars: the two testimonies of faith, prayer, zakat, fasting, and Hajj.

- Evidence: “So establish prayer and give zakat” (Al-Baqarah: 43).

3. The new interpretation (social-ethical):

- Faith:

- Concept: Providing security to society through justice and protection of rights.

- Evidence: Hadith: “A believer is one whom people trust with their blood and money.”

- Islam:

- Concept: Achieving peace through coexistence and rejecting violence.

Evidence: “And if they incline to peace, then incline to it” (Al-Anfal: 61).

4. The main differences between the two concepts:

The Concept	Traditional Interpretation	New Interpretation
Faith	Heartfelt belief and individual worship.	A societal act that ensures security and justice.
Islam	Ritual Practices.	A Civilizational Project for Building Peace.
The goal	To ensure the salvation of the individual.	To reform society and achieve justice.

5. Quranic evidence supporting the new interpretation:

- Faith:

"O you who have believed, be persistently standing firm in justice." (An-Nisa': 135) — The connection between faith and justice.

- Islam:

"Enter into peace completely" (Al-Baqarah: 208) — The call for comprehensive peace.

6. Contemporary applications:

- In the ruling:

Applying Shura and justice as an expression of practical faith.

- In economics:

Prohibiting usury and fraud to ensure the safety of transactions.

- In international relations:

Adopt dialogue instead of conflict, in accordance with the Almighty's saying: "And argue with them in a way that is best" (An-Nahl: 125).

7. Challenges and responses:

- The challenge: accusing the new interpretation of neglecting worship.

Answer: Acts of worship are training in moral discipline, as in: "Indeed, prayer prohibits immorality" (Al-Ankabut: 45).

The challenge: reducing Islam to peace without jihad.

Answer: Jihad is the defense of rights, as in: "Permission to fight is given to those who are being fought" (Al-Hajj: 39).

8. Conclusion:

True faith: My heart's belief translates into societal security.

True Islam: Submission to God reflects peace with creation.

- Goal: To build a society in which rights are preserved and dignity is protected.

Primary references:

The Holy Quran.

- Sahih Al-Bukhari and Muslim.

- Books of Maqasid interpretation (such as Al-Shatibi and Ibn Ashur).

116 EXPLAINING THE CONCEPTS OF PRAISE AND GRATITUDE

1. Praise in the Holy Qur'an: Definition and Comprehensiveness

- Language: Praise is the commendation of something beautiful that is optional, whether it is a blessing or a quality of perfection.

- Sharia: Praise is more general than gratitude; it includes praising the Divine Essence for its attributes and actions, even without receiving a direct blessing.

An example of this is the Almighty's saying: "Praise be to God, Lord of the worlds" (Al-Fatihah: 2), which is praise of God for His essence before His blessings.

- And His statement: "And He is Allah; there is no god but He. To Him belongs praise in the first and the last." [Al-Qasas: 70], meaning praise belongs to Him in every time and place.

Praise as a cosmic system:

- Praise be to God, based on verses such as:

- And if you ask them, "Who created the heavens and the earth?" they will surely say, "Allah." Say, "Praise be to Allah." [Luqman: 25]

- Interpretation: "Praise" here is not just a word of praise, but rather it is the method by which the heavens and the earth were created, meaning that the universe is based on the system of glorifying God with praise, as in His statement: "There is not a thing but glorifies Him with praise" (Al-Isra': 44).

2. Gratitude in the Holy Qur'an: Specialization and Connection to Blessings

- Language: Gratitude is acknowledging the blessing while striving with the heart, tongue and limbs.

- Sharia: Gratitude is linked to responding to blessings, as in the Almighty's saying: "If you are grateful, I will surely increase you" (Ibrahim: 7).

The essential difference between praise and gratitude:

Praise	Thanks
It praises God for His essence and attributes (even without a blessing).	It praises God for granting a blessing.
Includes all beings (angels, heavens, earth).	Specific to the rational, accountable person.
Example: "Glory be to God and praise be to Him."	Example: "And be grateful to God if it is Him that you worship." [Al-Baqarah: 172].

3. Praise and gratitude in the Prophetic Hadith

The aforementioned hadith: "Praise be to God, it fills the scale," indicates that praise is an action of the heart and tongue that fills the scale of good deeds due to its comprehensiveness and deep connection to faith.

As for gratitude, it has a practical aspect, as the Prophet, may God bless him and grant him peace, said: “Whoever does not thank people does not thank God” (Narrated by Al-Tirmidhi).

4. Some problems and their solutions

a) "Does God need our praise?"

Answer: God is independent of our praise, but praise benefits us, for He is:

1. Achieving servitude: “And I did not create the jinn and mankind except to worship Me.” [Adh-Dhariyat: 56]

2. Reason for increase: “If you are grateful, I will surely increase you.”

3. Protection from punishment: “What would God do with your punishment if you are grateful and believe?” [An-Nisa’: 147].

b) “Praise is a system in itself.”

This interpretation (which views praise as a “system”) requires legal controls:

Correct: Praise is an attribute of God (as in His name “Al-Hamid”), and it is the method of creation (all creatures praise Him).

- Mistake: Considering praise as an “independent force” of God; God is the source of order, and praise is one of His actions.

5. Quranic examples to illustrate the difference

Praise be to God for creation:

And when your Lord said to the angels, “Indeed, I will place upon the earth a successive authority,” they said, “Will You place therein one who will cause corruption therein… while we exalt [Allah] with praise.” [Al-Baqarah: 30]

- The angels praise God before the creation of man, that is, they commend His absolute wisdom.

- Gratitude for blessings:

{So eat of what Allah has provided for you [which is] lawful and good, and be grateful for the favor of Allah.} [An-Nahl: 114]

6. Conclusion: Praise is more general and comprehensive.

Praise: a universal principle (which includes all creatures) and an act of worship of the heart (which does not require a reason).

Gratitude: a human branch (related to blessings) and a practical form of worship (requiring action).

7. Answer the last question: “What is the meaning of the name Muhammad?”

Muhammad: He is the one who is praised a lot for his intense praise of God, or for being praised in the heavens and the earth.

Ahmad: a comparative form (most praised), which is the name that Jesus, peace be upon him, gave good tidings of:

And giving good tidings of a Messenger to come after me, whose name will be Ahmad. (Al-Saff: 6)

8. Final recommendation

Quranic concepts cannot be understood in isolation from the linguistic context and legal consensus. “Praise as a system” is an idea that requires careful consideration, but it can be understood as a manifestation of God’s wisdom in His creation, not as an independent force.

And God knows best, and may God’s prayers and peace be upon our master Muhammad, his family and companions.

Sources of suggestions from some contemplators (such as Professor Amin Sabry and Benouda Abdelghani)

117 The Name of God “The Most Merciful”: Its Profound Meanings and Impact on Our Lives

God's name, "The Most Merciful," is one of the beautiful names that carries profound connotations and directly influences the believer's life, behavior, and understanding of the universe. It is not merely an attribute; it is the key to understanding man's relationship with his Lord and the world around him. Let us delve into the secrets of this blessed name:

1. Linguistic and legal meaning:

- **The Most Merciful:**A word derived from the linguistic root (r-h-m), which encompasses the meanings of tenderness, compassion, mercy, and gentleness. The name "Al-Raheem" refers to the divine essence characterized by the attribute of mercy in a permanent and special way.
- The subtle difference between “Ar-Rahman” and “Ar-Raheem”:
    - **The Most Gracious:**It refers to the vast and comprehensive mercy that encompasses all creation (believers and unbelievers, humans and animals) in this world. It is the mercy of giving, creating, and providing.
    - **The Most Merciful:**It is more specifically about God's mercy toward believers, which is the mercy of guidance and success in this world, and the mercy of forgiveness and special favor in the hereafter. This meaning is evident in the Almighty's saying:**And He was ever Merciful to the believers.**(Al-Ahzab: 43). While “the Most Gracious” is an attribute of the Self associated with God,

"the Most Merciful" is an attribute of action whose effects are evident in His dealings with His believing servants in particular.

2. Manifestations of mercy in the daily Basmala:

When a Muslim begins his day and his deeds by saying:**"In the name of God, the most gracious, the most merciful"**It is not just repeating words, but it is:

- **Evocation of mercy:**He links every action and intention to God's mercy, seeking help, success and blessings.
- **Advertisement for the connection:**He affirms that this mercy is the foundation upon which his relationship with God and what He will do is built.

3. Compassion as the basis of bonds:

- **Compassion is the essential "connection":**It is what repairs and strengthens the bond between the servant and his Lord (through repentance and seeking forgiveness), between man and his fellow man (through compassion and tolerance), and between man and the universe (through kindness to creatures).
- **Without mercy, life disintegrates:**The lack of mercy leads to cruelty, coldness, and disconnection, which robs life of its meaning and balance. The message of the Prophet Muhammad, peace and blessings be upon him, was the embodiment of this comprehensive mercy:**{And We have not sent you, [O Muhammad], except as a mercy to the worlds.}**(The Prophets: 107).

4. The Name "Al-Raheem" and Interconnectedness (Philosophical/Spiritual Vision):

(This section is presented as a speculative idea linking the spiritual and the material, and is not a proven scientific fact.)

- **Links and strengthening the entity:**Some believe that every strong and healthy relationship a person builds (with God through worship, with people through love and cooperation, with the universe through meditation and kindness) contributes to building a psychological and spiritual "support network" that may positively impact their overall health.
- **Disintegration and its impact:**On the contrary, it is believed that the severance of these vital bonds (isolation, estrangement, distance from God) may contribute to feelings of loss and increased susceptibility to psychological disorders such as depression, as a person loses their spiritual and social "anchors." The name "Al-Raheem" invites us to strengthen these bonds.

5. How do we activate the name "Al-Raheem" in our lives?

Activating this name is not limited to knowledge, but requires practical behavior:

- Step One: Awareness and Evocation:
    - Start your day with**"In the name of God, the most gracious, the most merciful"**With a present heart, contemplating the greatness of mercy with which you begin your work.

- Step Two: Building Bridges of Compassion:
    - Treat people with mercy and kindness, especially the weak and needy.
    - Maintain family ties, forgive those who offend you, and bring joy to others.
    - Be kind to animals, plants, and all creatures around you.
- Step 3: Supplication by name:
    - Pray to God by His name "the Most Merciful" and say:**"O Most Merciful, have mercy on me"**Or**Oh Most Gracious, Most Merciful**Especially in times of hardship and distress, certain of His answer.

6. "The Most Merciful" in the Qur'an:

- Repeated name**"The Most Merciful"**In the Holy Quran**114 times**(If we consider the Basmalah in every Surah except At-Tawbah), this striking repetition confirms the centrality of the attribute of mercy in the divine message.
- The name "Al-Raheem" is often associated with other attributes that indicate forgiveness and compassion, such as the Almighty's saying:**Indeed, Allah is to the people Kind and Merciful.**(Al-Baqarah: 143), which enhances the feeling of God's security and kindness.

7. The fruits of living in the bosom of the name "Al-Raheem":

- **spirituality:**A deep sense of peace and reassurance, knowing that you are in the care of a merciful God who forgives sins and accepts repentance.
- **Psychological:**Relieving feelings of anxiety, fear, and tension, by enhancing the sense of connection with God and security in His proximity.
- **Social:**Building healthy and strong human relationships based on compassion, tolerance, and cooperation, which strengthens the fabric of society.

Finally:

The name of God, "the Most Merciful," is not just a title that is mentioned, but rather it is...**An integrated lifestyle**It is a call to rebuild and strengthen our bonds: first with our Creator, then with ourselves, with others, and with the entire universe. The more we deepen our awareness of this great name and apply it in our behavior, the more we discover that mercy is the secret to balance, stability, and salvation in this world and the hereafter. As the Prophet, may God bless him and grant him peace, taught us:**"He who does not have mercy on people, Allah Almighty will not have mercy on him."**(Agreed upon). Let us be merciful so that the Most Merciful may have mercy on us.

118 Reviving the Country: Between the Ruins of the Self and the Building of the Soul

Introduction: The Country as a Mirror of the Self

The concept of "country" is not limited to a geographical space demarcated by artificial borders on maps; rather, it is a living, breathing entity that faithfully reflects the consciousness and values of its inhabitants. The country is a condensed symbol of the self, both individual and collective. Just as buildings are constructed with stones and hands, the spiritual country is built with awareness and faith, and is breathed with life through liberation from the shackles of ignorance and blind dependence. This study delves into the concept of "reviving the country" not merely as a process of physical restoration, but as a profound spiritual renewal, inspired by the idea of the dialectical interaction between the devastation of the inner self and the reconstruction of the true spirit.

The duality of destruction and construction: the dead country and the safe country

Intellectual contemplation, sometimes inspired by profound literary or poetic texts, poses a fundamental duality: the “dead country” versus the “safe country.”

- **Dead Country:**It symbolizes a state of deadly stillness, intellectual and spiritual stagnation. Ignorance prevails, and symbolic idols are worshipped, disguised as images of absolute power, money that has become an end, or outdated traditions that have lost their meaning and turned into restrictions. It is the land of the collective unconscious, where the individual devotes his unquestioning subservience to heritage and to patriarchal authority (in its broadest sense, whether social or political) that demands blind obedience ("brother of patriarchy").
- **Safe country:**It is the desired opposite, the state that the prophets and reformers longed for, and which Abraham, peace be upon him, called for:**{My Lord, make this a secure city.}**(Al-Baqarah: 126) It is not merely material security, but intellectual and spiritual security. It is the land of enlightened awareness and living faith, where man is liberated from the worship of internal and external idols and establishes a sound relationship with his Creator, his true self, and his society.

Country as a Reflection of Self: A Journey from the Inside Out

The process of reviving the country cannot be separated from the process of reviving the individual self.

- **The dead country is a reflection of a dead self:**A self drowned in the swamp of momentary desires and impure instincts, captive to its cognitive ignorance and intellectual dependence.
- **The safe country is the embodiment of an alert self:**A self that has been freed from the shackles of the false ego, opened its windows to the light of truth, and connected with God and the highest human values.

In this sense, the revival of the country becomes primarily an internal journey; a process**Purification and refinement of the soul**It requires demolishing the idols of the self (vanity, selfishness, fear, ignorance), and building a “temple of the soul” on the foundations of piety, knowledge, and responsible freedom.

Critical Consciousness and the Power of Language

The key to reviving the country is **critical awareness**This does not mean merely a superficial criticism of political or social reality, but rather a deeper ability to:

- **Self-criticism:**Questioning preconceived ideas and inherited beliefs.
- **Criticism of heritage:**Rereading heritage with a critical, scrutinizing eye, capable of distinguishing between the good and the bad, between what is valid for all times and places and what is a product of its historical context and has reached its end.
- **Rejecting blind assumptions:**Freedom from mechanical submission to traditions and customs that conflict with sound reason and authentic spiritual values.

And play**the language**A pivotal role in shaping this awareness. Language is not merely a neutral tool of communication; it is a carrier of thought and a shaper of consciousness. Deconstructing the connotations of words, as sometimes hinted at in profound reflections (such as linking the meaning of "section" as a physical division to a deeper meaning such as ascension, "following the sublime"), reveals how language can be a tool of liberation or a tool of shackles. Rediscovering the essential meanings of words and concepts is an integral part of the process of renaissance and revitalization of the country.

Spiritual experience and the burden of responsibility

A country cannot survive without its people undergoing transformative spiritual and intellectual experiences, such as those that led Abraham, peace be upon him, to destroy material and spiritual idols and choose pure monotheism. This experience is not necessarily an isolated Sufi experience, but rather any situation or event that shakes a person to the core, prompting them to search for the true meaning of life, and awakening within them **sense of responsibility** Towards himself, his society and his Creator.

The "oath" (in the symbolic sense of commitment and pledge), as can be interpreted, is an assumption of this responsibility. Reviving the country requires:

- **Individual responsibility:**Self-purification, seeking knowledge, perfect work.
- **Collective responsibility:**Striving to achieve justice, fighting corruption, distributing wealth and opportunities fairly ("God's share" as a call for social and economic justice), and enjoining good and forbidding evil wisely.

The dialectical relationship between the individual and the group

Reviving the country is **existential project** The threads of the individual and the collective are inextricably intertwined.

- An individual cannot achieve his full liberation in a stagnant and restrictive society.
- Society cannot rise without the awareness and inner liberation of its individuals.

This relationship requires a delicate balance between individual rights and collective duties, between freedom of creativity and criticism and commitment to the common good. It is an ongoing, dynamic process of conscious construction and demolition, purification and renewal, based on a profound understanding of religion in its liberating

essence, of language as a tool of awareness, and of reality with its challenges and opportunities.

Conclusion: Towards the Safe Country

Reviving the country is not just a utopian dream or a political slogan; it is**An existential and civilizational necessity**It is a continuous path of spiritual and intellectual renewal, and of individual and collective liberation from everything that hinders man from realizing his full humanity and his mission on earth. It is the building of the self and the building of society on solid foundations of critical awareness, living faith, and moral responsibility. It is a journey that may be arduous and full of challenges, but it is the only journey that leads to the "safe country" to which every seeker of truth, justice, and tranquility aspires.

119 God's Word: Is It an Audible Voice or Inspiration and Understanding?

introduction:

- **Moving from existence to communication:**Having addressed the question of God's existence in the previous paragraph, we now turn to another equally important question: If God exists, how does He communicate with humans? Does He speak to them in the same way we speak to each other?
- **Importance of the question:**Understanding the nature of "God's word" has a profound impact on our understanding of religion, our relationship with God, and our interpretation of religious texts.
- **Difference in concepts:**The concept of "the word of God" varies across religions and cultures. In some traditions, "the word of God" is understood as direct revelation (audible words), while in others, it is understood as inspiration or inner guidance.

The concept of "the Word of God" in the Qur'an (traditional interpretation):

- Revelation:
    - **Traditional interpretation:**Revelation is the primary method by which God communicates with prophets. Revelation is usually understood as either direct speech heard by a prophet, inspiration placed in his heart, or a vision he sees in a dream.
    - Examples from the Qur'an:
        - "It is not for a human being that Allah should speak to him except by revelation or from behind a veil or by sending a messenger to reveal, by His permission, what He wills. Indeed, He is Exalted and Wise." (Ash-Shura: 51)

        - "Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him." (An-Nisa': 163)
- Heavenly books:
    - **Traditional interpretation:**The heavenly books (such as the Qur'an, the Torah, and the Bible) are the word of God revealed to the prophets.
    - Examples from the Qur'an:
        - "Allah has sent down the best statement, a consistent Book, repeated in verses." (Az-Zumar: 23)
        - "And indeed, it is a revelation from the Lord of the worlds. The Trustworthy Spirit has brought it down upon your heart that you may be among the warners." (Ash-Shu'ara': 192-194)
- Problems in traditional interpretation:
    - **Does God speak with a voice?**If God speaks with a voice, does He have a tongue and a throat? This contradicts the concept of transcendence (that there is nothing like God).
    - **How do we understand the differences between the heavenly books?**If all heavenly books are from God, why are there differences between them?
    - **Is revelation limited to prophets?**Can non-prophets receive inspiration or guidance from God?

Symbolic and esoteric interpretation (Moses as an example):

- The Story of Moses and the Word of God (Symbolic Interpretation):
    - **introduction:**The story of Moses and the words of God in the Qur'an can be understood symbolically, beyond literal interpretation. This approach does not negate the traditional interpretation, but rather adds another dimension to it.
    - Interpretation of symbols (as mentioned in previous texts):
        - **Moses walking with his family:**It represents a person who strives in life with all his knowledge and abilities, and is not satisfied with routine life, but rather strives for knowledge and development.
        - **Inas Al Nar:**Attention represents a new phenomenon or idea, which may seem unfamiliar or even frightening (such as new scientific experiments or deep spiritual thoughts).
        - **Stay:**Moses' request to his "family" (his old acquaintances, his preconceived notions) to stand aside represents his being about to embark on a new experience that requires an open mind and a prepared heart.
        - **Phase:**It symbolizes development and advancement (whether scientific or spiritual).
        - **Perhaps I can bring you some news or a spark of light from it:**It represents Moses' desire to understand the new phenomenon, either with complete knowledge (Jadwa) or at least with a preliminary understanding (Khabar).

        - **Or I find guidance on the fire:**It represents the possibility of finding new direction through this experience.
        - **The call from the tree:**It represents revelation and inspiration that comes from a divine source (the tree here is a symbol of the universe, life, or divine knowledge).
        - **Take off your shoes:**It represents letting go of old preconceived ideas and beliefs (or even of the ego) to enter the "sacred valley" (new spiritual or scientific experience).
        - **Throw down your stick:**Represents abandoning total reliance on prior knowledge (the stick) to face new challenges, and being willing to accept new ideas that may seem strange.
        - **Snake:**New ideas that may seem scary at first, but hold great potential (such as scientific discoveries that may change our view of the world).
        - **Put your hand in your pocket:**Diving into experience, research, using the tools available (hand) to reach knowledge (white light).
        - **And gather your wing of monasticism:**It represents the gathering of fruits (knowledge) gained from experience, which was initially a source of fear.
    - **Linking symbols to meaning:**This symbolic interpretation suggests that "God's words" may be inspiration, a new idea, a scientific discovery, a profound spiritual experience… It is not necessarily an audible voice, but rather a light that illuminates the mind and heart.

God's word in the universe:

- Laws of the Universe:
    - The laws of physics, chemistry, biology...these precise laws that govern the universe can be considered the "word of God" (meaning they express His will, power, and wisdom).
    - Whenever we discover a new law, it is as if we "hear" a new word from "God's words."
- Natural phenomena:
    - Earthquakes, volcanoes, stars, galaxies... these great phenomena can be considered "signs" or "signs" of the existence and greatness of God.
    - Contemplating these phenomena may be a way to "hear" God's words.
- Scientific discoveries:
    - Every new scientific discovery reveals to us an aspect of the universe, and can be considered "the word of God" (meaning that it reveals to us His knowledge and wisdom).
    - Science and religion are not contradictory, but rather two different ways of understanding "God's word."
- Inspiration and inner guidance:
    - A person may feel an inner inspiration or guidance that directs them toward good, helps them make a difficult decision, or inspires them with a new idea.

This inspiration can be considered "God's word" (meaning a spiritual connection with God).

conclusion:

- **"The Word of God" is broader and deeper:**"The word of God" is not confined to the heavenly scriptures or the direct revelation of the prophets. Rather, it extends far beyond that and is deeper and broader. It exists in the universe, in life, in science, in inspiration...
- **Meditation and contemplation:**In order to “hear” God’s word, we must be thoughtful, reflective, and open to everything around us.
- Additional notes:
- Citing other Quranic verses that support the idea that “the word of God” is not necessarily an audible voice (e.g., “Nor does he speak from [his own] inclination. It is not but a revelation revealed” (An-Najm: 3-4)).

120 Seeing God: Is it possible in this world?

introduction:

- **Moving on to the vision question:**Having explored the concept of “God’s words” in the previous study, we now turn to another question many people ask: Can man see God? And if so, how?
- **Old question:**This question is not new; it is as old as humanity itself. It has preoccupied philosophers, mystics, and theologians throughout the ages.
- **Difference in answers:**Answers to this question vary depending on religion and belief. Some say that seeing God is impossible in this world, while others say it is possible, but under certain conditions.

Moses' people asked to see God openly:

- **The Quranic story:**The Qur’an tells the story of the people of Moses who asked him to see God clearly (i.e., with clear, tangible vision): “And when you said, ‘O Moses, we will not believe you until we see God with our own eyes,’ and the thunderbolt struck you while you were looking on.” (Al-Baqarah: 55)
- **Traditional interpretation:**This text is usually understood to mean that the request of Moses' people was wrong, that seeing God openly was impossible in this world, and that the thunderbolt was a punishment for this request.
- Questions:
    - Was the request of Moses' people wrong in itself? Isn't it natural for a person to desire to see his Creator?
    - Why were they punished with lightning? Was the punishment death?
    - What does "while you were watching" mean? Were they seeing something?

Moses himself asked to see God:

- **Quranic verse:**The Qur'an also narrates that Moses himself asked God to see him: "And when Moses came to Our appointed time and his Lord spoke to him, he said, 'My Lord, show me [Yourself] so that I may look at You.' He said, 'You will not see Me, but look at the mountain; if it should remain in its place, then you will see Me.' But when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious." (Al-A'raf: 143)
- **Traditional interpretation:**This text is usually understood to mean that God told Moses that seeing Him was impossible in this world, that God's manifestation to the mountain was evidence of this, and that Moses' shock was due to the magnitude of the manifestation.
- Questions:
    - Was Moses' request wrong? Wasn't Moses a prophet, and knew the limits of what was possible and what was not?
    - What does "you will not see me" mean? Is it an absolute denial of seeing in this world, or a denial of a specific type of seeing?
    - What does "God's manifestation to the mountain" mean? Was the manifestation a physical appearance?
    - Why was Moses electrocuted? Was the electrocution death?

Symbolic interpretation of the vision (as mentioned in the previous texts):

- **traditional interpretation**Seeing God is not possible
- **Rereading texts:**Quranic texts relating to the vision of God can be understood symbolically, beyond the literal understanding. This reading does not negate the traditional interpretation, but rather adds another dimension to it.
- Interpretation of symbols:
    - **Vision:**It is not necessary to see with the naked eye (sight), but it may be to see with the heart (insight), that is, to perceive and understand deeply the truth of God, His attributes, and His signs.
    - **The public:**It is not necessarily a direct vision of the Divine Self, but rather it may be a clear and distinct vision of God's signs in the universe and in the soul.
    - **Thunderbolt:**It is not necessarily physical death, but it may be a cognitive shock, a state of astonishment, bewilderment and amazement that strikes a person when he realizes the greatness and majesty of God.
    - **Resurrection:**It is not necessarily a return from physical death, but it may be a clarity of vision, the revelation of the truth, and the removal of the veil from the heart and mind.
    - **Thanks:**Not only on resurrection (if it is interpreted as returning from death), but on realizing the greatness of God and His signs, and on guidance to the truth.
    - **God's manifestation to the mountain:**It is not necessarily a physical manifestation of the divine self, but it may be a manifestation of God's signs, power, and greatness in the universe (the mountain here is a symbol of the universe or of creatures).

- **Moses was shocked:**It is not necessarily death, but it may be a state of astonishment, amazement and annihilation in the greatness of God.
- **Linking symbols to meaning:**This symbolic interpretation indicates that seeing God is possible in this world, but it is not a vision with the naked eye. Rather, it is a vision with the heart and mind, a vision of God's signs in the universe and in the soul, and it is a vision that requires spiritual preparation and qualification.

Seeing God in His verses:

- **God is not hidden:**God is not hidden from His servants, but rather He is evident in all things. The Qur'an says, "So wherever you turn, there is the Face of God" (Al-Baqarah: 115). It also says, "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth" (Fussilat: 53).
- Signs of God in the universe:
    - **Natural phenomena:**The sun, the moon, the stars, the galaxies, the mountains, the seas, the earthquakes, the volcanoes... all of these phenomena are signs that indicate the existence of God and His greatness and power.
    - **Natural laws:**The laws of physics, chemistry, and biology...these precise laws that govern the universe are also signs of God's wisdom and knowledge.
    - **Beauty and order:**The beauty and order found in the universe (from the atom to the galaxy) are also signs of the Creator's creativity.
- Signs of God in the soul:
    - **Creation:**The creation of man in the best stature is a sign of God.
    - **Mind and thought:**The ability to think, perceive and understand is a sign of God.
    - **Heart and soul:**Spiritual feelings and emotions are a sign of God.
    - **Instinct:**The inclination towards goodness, truth and beauty is a sign of God.
- How do we see God in His verses?
    - **Reflection and contemplation:**Contemplating the universe and the self, and reflecting on the signs of God.
    - **Science and knowledge:**Striving to discover the laws of the universe and understand its secrets.
    - **Self-purification:**Purifying the heart from heedlessness and desires, and developing virtuous morals.
    - **Worship:**Performing acts of worship (such as prayer and fasting) with a humble heart and an open mind.

conclusion:

- **Seeing God is possible:**Seeing God is possible in this world, but it is not a vision with the naked eye. Rather, it is a vision with the heart and mind, and it is a vision of His signs in the universe and in the soul.
- **Vision requires effort:**This vision does not come by chance, but rather requires effort and endeavor from the human being, it requires contemplation, deliberation, and self-purification.

- **Vision degrees:**Seeing God is not of one degree, but rather of varying degrees, depending on the degree of a person's faith, knowledge, and self-purification.
- The importance of understanding the meanings of the Qur'anic verses:

Additional notes:

- Citing other Qur'anic verses that support the idea that seeing God is through His signs (such as: "Say, 'Look at what is in the heavens and the earth'" (Yunus: 101)).

121 The Power of Surrender: The Key to Inner Peace and True Success

introduction:

- **Submission: The Essence of Islam:**Submission is not just a word; it is the essence and spirit of Islam. It is the key to inner peace, tranquility, and true success in this world and the hereafter.
- **Surrender is not surrender:**Submission is not weakness, surrender, or passivity. Rather, it is an inner strength stemming from trust in God and certainty in His wisdom and mercy.
- **Delivery is not anesthesia:**Submission is not a drug that allows a person to escape from reality. Rather, it is a motivation for action, positivity, and striving, while leaving the results to God.

What is delivery? (Multiple definitions):

1. **psychological comfort:**Surrender is a release from stress and inner suffering. It is a natural spiritual tranquilizer that replaces artificial tranquilizers.
2. **Entrusting the matter to God:**It is a feeling of complete contentment with what God chooses for us, and confidence that His choice is the best.
3. **Approval of the intended:**Submission is when our will (what we desire) is in accordance with God's will, and when our choice is in accordance with God's choice for us.
4. **Dispensing with management:**"Plan for me, for I am not good at planning." It is an admission of our weakness and inability, and a surrender of the matter to God, who is omnipotent.
5. **Trust in God:**"O God, do not leave me to myself for the blink of an eye." It is a feeling of need for God and dependence on Him for every small and big thing.
6. **Contentment with fate:**"My hobbies are where God has decreed them." It is accepting God's decrees (both good and bad) with contentment and peace of mind.
7. **Supplication and work:**Submission does not conflict with supplication and action; rather, it reinforces them. We supplicate to God for what we love, do what we can, and then submit to Him.

Submission in the life of the Prophet and the righteous:

- **The Prophet, peace and blessings be upon him:**He would sleep and wake up in submission. He would supplicate: "O God, I submit myself to You..."
- **Omar ibn Abdul Aziz:**He used to say: "My hobbies are where God has destined them."
- **Imam al-Shafi'i:**He used to say: "We ask God for what we love, and if what we dislike happens, we do not disobey God in what He loves."
- **Abraham, peace be upon him:**He was an example of submission when God commanded him to sacrifice his son Ishmael.

Delivery in our daily lives:

- Planning and management:
  - **Planning:**It is required by Sharia, and the Prophet, peace and blessings be upon him, planned down to the smallest details (as in the migration and the Battle of Badr).
  - **Management:**It is the unseen world that only God knows. We must plan, but not interfere in God's plan.
  - **The rule:**"Relieve yourself from planning after planning, for what God has done for you, do not do for yourself."
- Real-life examples:
  - **The story of the young man who wanted to get married for the sake of residency:**An example of trickery in management, and how God managed good for him in another way.
  - **The story of Muhammad Socrates:**An example of submission and trust in God, and how God provided for him from where he did not expect.
  - **The story of a woman seeking treatment:**An example of the importance of surrender in the face of illness.
  - **The story of moving to university housing**An example of how surrender brings good.
  - **The story of Zechariah**Example of exam submission.

Benefits of delivery:

- **Relieve stress and anxiety:**Surrender removes the stress and anxiety that comes from overthinking about the future.
- **Energy saving:**Surrender frees up the energy we waste on worry and suffering, and directs it toward action and achievement.
- **Unleashing Creativity:**Surrender frees the mind from constraints, allowing it to think of new solutions and alternatives.
- **Inner peace:**Surrender brings peace, tranquility and contentment.

How do we surrender?

- **Supplication:**We sincerely and earnestly pray to God to grant us submission.
- **Male:**We remember God often, especially "There is no power or strength except with God."
- **Thinking:**We reflect on God's signs in the universe and within ourselves.

- **Acceptance:**We accept God's decrees (good and bad) with contentment.
- **Certainty:**We believe that God is the planner, and that His choice for us is the best.
- **Benevolence**To bring out the best in us

Conclusion:
Submission is not a theoretical concept, it is a way of life.

Important alerts:

- **Surrender does not mean abolishing reason:**Rather, it means using it in planning, and leaving the management to God.
- **Surrender does not mean canceling feelings:**Rather, it means dealing with it wisely, and not letting it control us.
- **Surrender does not mean not striving:**Rather, it means striving with trust in God.
- **Delivery is not a one-time thing:**Rather, it is an ongoing process that requires constant renewal and reminders.
- **Submission to Muslims**Submission requires knowing that God exists and believing in Him and His words.

invitation:

- Let us entrust our affairs to God, trust in His wisdom and mercy, and live in peace and tranquility.
- Let us make submission our motto in life: “O God, I submit myself to You.”

I hope this detailed summary is helpful!

122 From Perplexity to Guidance: A Journey into the Concepts of Polytheism and Monotheism

introduction:

The issue of monotheism and polytheism is one of the most important issues that has preoccupied religious and philosophical thought throughout history. Monotheism is the essence of divine messages, and polytheism is deviation from them. This research examines the concepts of polytheism, polytheism, Jew, Christian, and true Muslim. It seeks to gain a deeper understanding of these terms in light of the Holy Quran and the Prophetic Sunnah, and how to avoid falling into polytheism in all its forms.

Jew and Christian: Between stagnation and deviation:

In the context of this study, Jews and Christians represent two models of deviation from monotheism, albeit in different ways. Jews (as a model, not as a judgment on every individual) tend to adhere rigidly to inherited traditions, even if they contradict clear truth or common sense. This is the "polytheism of tradition," which leads to intellectual stagnation, the paralysis of reason, and the rejection of independent reasoning. A

Qur'anic example of this is their claim that Hell will only touch them for a few days, a false claim based on a misunderstanding of tradition.

As for Christians (as a model, not as a judgement on every individual), they tend to be swept away by new ideas without sufficient scrutiny or deliberation, which can lead to falling into the "trash of whims," where whims and personal opinion are prioritized over religious evidence. A Quranic example of this is their taking their rabbis and monks as lords besides God, a form of polytheism in obedience.

Polytheist: the collector of contradictions:

The polytheist is someone who combines the extremism of the Jew in clinging to the old with the extremism of the Christian in pursuing the new. He lacks a clear methodology in thinking and relies on whims and personal interests rather than truth. This leads to "polytheism of fabrication," where he mixes truth with falsehood, believing in part of the Book and disbelieving in part, as the Holy Quran describes the situation of some of the Children of Israel: "Do you then believe in part of the Scripture and disbelieve in part?"

Polytheism: the root of misguidance:

Polytheism is the root of all deviation and misguidance. It is the greatest of sins and the most unjust of injustices, because it dedicates worship to someone other than God, who alone deserves it. Polytheism is not merely the worship of idols; it is a broader concept that includes:

- **Polytheism of worship:**Such as praying to someone other than God or slaughtering for someone other than God.
- **Polytheism of Lordship:**Such as believing in the existence of a creator or provider other than God.
- **Polytheism of names and attributes:**As describing God with the attributes of created beings.
- **Polytheism of following:**Such as obeying the creature in disobeying the Creator.
- **The polytheism of love, fear and hope:**As if a person loves something with God as he loves God, or fears a creature as he fears God, or hopes from a creature what only God can do.
- **The trap of thoughts**It is the most dangerous, as it infiltrates minds and hearts without its owner noticing.

The True Muslim: A Model of Monotheism:

In contrast to these deviant models, the "true Muslim" stands out as a model of pure monotheism and moderation. He follows the religion of Abraham, peace be upon him, which is Islam, dedicates worship to God alone, and renounces all forms of polytheism. The true Muslim balances tradition and reason, follows Islamic evidence, understands religion correctly, and avoids extremism or laxity.

Ways to avoid polytheism:

To avoid falling into all forms of traps, you must:

1. **Sincerity of worship to God:**And purify the heart from everything else.
2. **Following the legal evidence:**Do not prioritize whims or personal opinion over the words of God and His Messenger.
3. **Correct understanding of religion:**And refer to the original sources (the Qur’an and Sunnah) with the understanding of the righteous predecessors.
4. **Critical thinking:**Do not get carried away by ideas without scrutiny and deliberation.
5. **Seeking beneficial knowledge:**From its correct sources.
6. **Sitting with the righteous:**And stay away from people of innovation and misguidance.
7. **Supplication and supplication to God:**With guidance and steadfastness on the truth.
8. **Innocence from polytheism and its people:**And not to befriend the polytheists or imitate them.

conclusion:

Understanding the concepts of polytheism and monotheism is the key to guidance and happiness in this world and the hereafter. Let us strive to be true Muslims who follow the truth wherever it may be, avoid polytheism in all its forms, and strive to achieve pure monotheism in our hearts, minds, and actions.

123 Towards a Deeper Understanding of Polytheism: From Idolatry to Polytheism of Thoughts

introduction:

Polytheism is often understood as merely the worship of idols or statues, but this understanding is limited and narrow. Polytheism is a broader and deeper concept, encompassing multiple forms of deviation from monotheism, whether overt or covert, in worship, thought, or behavior. This study explores the concept of polytheism in its various dimensions, highlighting the danger of hidden polytheism, which can creep into hearts without the individual being aware of it.

Polytheism: It is not just idol worship:

It is true that idolatry is one of the most prominent and obvious forms of polytheism, but it is not the only form. Polytheism can take many forms, including:

- **Polytheism of worship:**It is devoting any type of worship to someone other than God, such as supplication, sacrifice, vows, and seeking help from someone other than God. (A contemporary example: supplicating for the dead or asking them to intercede for them.)
- **Polytheism of Lordship:**It is the belief that there is a creator, provider, or manager of the universe other than God. (A contemporary example: the belief that the zodiac or planets influence people's lives.)

- **Polytheism of names and attributes:**It is describing God with the attributes of created beings or likening Him to them. (A contemporary example: describing God as having a “body” or “hand” in the tangible sense of created beings.)
- **Polytheism of following:**It is the obedience of a creature in disobedience to the Creator, or following whims without legal evidence. (A contemporary example: obeying man-made laws that permit what God has forbidden or forbid what God has permitted.)
- **Polytheism of love:**It is for a person to love something along with God as much as he loves God, or more. (A contemporary example: loving money, fame, or position more than loving God.)
- **The trap of fear:**It is when a person fears a creature as much as he fears God, or even more. (A contemporary example: fear of losing one's job or livelihood is greater than fear of God's wrath.)
- **The trap of hope:**It is when a person expects from a creature something that only God can achieve. (A contemporary example: relying solely on material means to achieve goals and forgetting to put one's trust in God.)

Thought trap: The hidden danger:

One of the most dangerous types of polytheism is "the polytheism of thoughts," which infiltrates the mind and heart without the person even realizing it. This polytheism can take the form of:

- **Blind fanaticism:**To opinions, doctrines or people, and to reject the truth simply because it contradicts what people are accustomed to.
- **Following desires:**Giving priority to personal opinion over legal evidence, and interpreting texts to suit whims.
- **Blind imitation:**To parents, grandparents, or society, without critical thought or scrutiny.
- **Fabrication:**Between right and wrong, and belief in some of the Book and disbelief in some.
  (Contemporary examples: racism, extreme nationalism, extreme secularism, atheism).

The Children of Israel: A Model of Intellectual Polytheism:

The Children of Israel in the Holy Qur'an present a clear example of intellectual polytheism. They fell into various forms of this polytheism, whether through their distortion of the Torah, their following of their whims, or their fanaticism regarding their inherited traditions.

The path to pure monotheism:

To avoid polytheism in all its forms, it is necessary to:

- **Sincerity of worship to God alone:**And purify the heart from everything but God.
- **Following the legal evidence:**Do not prioritize whims or personal opinion over the words of God and His Messenger.

- **Correct understanding of religion:**And refer to the original sources (the Qur'an and Sunnah) with the understanding of the righteous predecessors.
- **Critical thinking:**Do not get carried away by ideas without scrutiny or deliberation.
- **Innocence from polytheism and its people:**And not to befriend the polytheists or imitate them.
- **Seeking beneficial knowledge:**From its authentic sources (the Qur'an and Sunnah) and understanding them according to the understanding of the righteous predecessors.
- **Sitting with the righteous:**And stay away from people of innovation and misguidance.
- **Supplication and supplication to God**With guidance and steadfastness on the truth.

conclusion:

Polytheism is not merely the worship of idols; it is a broader concept that encompasses various forms of deviation from monotheism. Polytheism of thoughts is one of the most dangerous forms of polytheism, as it can infiltrate hearts without the individual even realizing it. The path to pure monotheism is to dedicate our worship to God alone, adhere to the evidence of Islamic law, have a correct understanding of religion, engage in critical thinking, and renounce polytheism and its adherents. Let us strive to purify our hearts and minds from all forms of polytheism and strive for pure monotheism, which is the foundation of happiness in this world and the hereafter.

124 The Heart in the Qur'an: The Desire of Contemplation and the Engine of Turning Thoughts to Clarify Meanings

introduction:

The term "heart" in the Holy Qur'an is a rich semantic treasure, which goes beyond the superficial understanding of a pulsating bodily organ, to refer to…**Center for awareness, perception, and deep understanding**. that it **The home of reason and contemplation, and the place of turning over ideas**On a journey of exploring the meanings of the verses and extracting guidance, this topic explores the depths of this Quranic concept of the heart, highlighting its pivotal role in the process of contemplation and how it can be a catalyst for turning thoughts over to uncover the meanings hidden within God's words.

The Heart: Beyond the Physical Organ – The Soul's Compass and the Mind's Eye

In the Qur'anic discourse, the "heart" is not limited to being a blood pump, but rather extends beyond that to become**An abstract concept that refers to the spiritual and moral side of man**. that it **Soul compass**Which is guided by the light of revelation, and**Mind's eye**That sees the truths and comprehends the meanings. The heart is**A place**

of deep understanding and true awareness It is the tool that man possesses to communicate with the unseen world and receive divine guidance.

The Heart is the Engine of Contemplation: The Dynamics of Turning Thoughts to Interpret Verses

The relationship between the heart and contemplation of the Qur'an is organic and vital. The heart is not merely a passive repository of information, but rather**An active engine that breathes life into the thinking process.**. that it **He turns over ideas, analyzes meanings, compares evidence, and interprets verses.**To extract its buried treasures. The process of contemplation is not just a superficial reading of words, but rather it is**A profound intellectual journey led by the heart**Where thoughts interact and fluctuate in a relentless pursuit to understand God's will.

Manifestations of the role of the heart in contemplation and reflection in the Qur'an:

The importance of the heart in contemplation and reflection is evident in many Qur'anic verses, which emphasize this pivotal function of the heart in understanding God's words:

- **Do they not then consider the Qur'an carefully, or are there locks upon their hearts?**This noble verse places contemplation of the Qur'an in contrast to the existence of "locks on hearts." Contemplation is…**Open heart function**While closed hearts are the ones that are unable to contemplate and understand. This highlights that contemplation is not just a mental process, but rather it is**Heartfelt response to God's word**.
- {Indeed in that is a reminder for whoever has a heart or listens while he is present.} This verse links "remembrance" (lesson and reminder) with the existence of a conscious "heart." A living heart is one that receives and interacts with the reminder, drawing lessons and morals. This emphasizes that the heart is the instrument for absorbing and deeply understanding the divine reminder.
- **And their hearts are sealed, so they do not understand.**This verse depicts the state of hearts that have been "sealed," and as a result, "they do not understand." Understanding and deep comprehension**They come from a healthy heart.**While the sealed heart is unable to understand and comprehend. This shows that**Quranic understanding is not just superficial knowledge, but rather a heart-based understanding that goes beyond the apparent to the hidden.**.
- **{That He may make it a reminder for you, and that a listening ear may receive it.}**In the interpretation of "conscious ear," it is often referred to as not just the physical ear, but**The conscious heart ear**The conscious heart is the one that "perceives," understands, and memorizes what it hears from the Qur'an and contemplates it. This connects...**Awareness, understanding, and heart**...emphasizing the role of the heart in understanding the word of God.
- **The Trustworthy Spirit has brought it down upon your heart that you may be among the warners.**The revelation of the Qur'an to the "heart" of the Prophet, may God bless him and grant him peace, is evidence that…**The heart is the place where**

revelation is received and absorbed. The heart is the vessel that receives the word of God and carries it to convey it to people.

"The Heart of the Table": Searching for the Essence and Core in the Qur'anic Text

The phrase “turn the table” is not directly from the Qur’an, but it expresses…**The purpose of Quranic contemplation: to reach the essence of meanings and the core of objectives**The “heart” of something is its interior and essence, and the “table” here symbolizes the rich and diverse Qur’anic text. The “heart of the table” is**The persistent pursuit of profound meanings, universal purposes, and essential guidance.**Which the Holy Quran is full of.

How does the heart turn thoughts over during contemplation?

The process of turning over thoughts in the heart during contemplation is a process**dynamic and active**Includes:

- **Analysis of possible meanings:**Explore the various meanings and interpretations that the verse can carry, and do not be satisfied with the apparent, superficial meaning.
- **Evidence and evidence:**Linking the verse to other verses, to the Sunnah of the Prophet, to the historical context, and to various sciences and knowledge, to strengthen and deepen understanding.
- **Asking questions and problems:**Interacting with the Qur’anic text by asking questions and inquiries, attempting to answer them, and confronting potential problems with critical thinking and serious research.
- **Linking the verse to real life:**Applying the meanings of the verse to daily life, trying to extract lessons and morals that are useful in reality, and transforming theoretical understanding into practical behavior.
- **Meditation and deep contemplation:**Seclusion with oneself and contemplating the meanings of the verse, and allowing the heart to interact with it freely, to receive divine inspirations and revelations.

a summary:

The heart in the Qur’an is**Center for contemplation and engine of thought**It is the tool that man possesses to understand God’s words and discern their profound meanings. The process of contemplation is not merely a passing reading, but rather**An intellectual and spiritual journey led by the heart**Where thoughts fluctuate, the mind interacts, and insight is enlightened, to receive guidance and light from the words of God. A sound heart is one that contemplates the Qur'an, reflects upon its meanings, and constantly strives to attain the "heart of the table"—the essence of its meanings and the core of the Qur'anic objectives. Let us make our hearts a haven for contemplation and a catalyst for the exchange of thoughts, so that we may enjoy the treasures and guidance of the Qur'an in our lives.

125 “The Dead” and “The Dead”: A Logical Analysis and Qur’anic Evidence in Understanding “Spiritual Death”

introduction:

The distinction between the terms "al-mawwat" (the dead) and "al-amoat" (the dead) in the Qur'an raises an important debate about the nature of death and life, not only in their biological sense, but also in their spiritual and moral sense. A previous discussion presented a logical analysis, supported by Qur'anic evidence, suggesting that the word "al-mawwat" may have a metaphorical connotation referring to "spiritual death." This article aims to evaluate this logical analysis and Qur'anic evidence, and to offer an opinion on the validity of this interpretation.

Logical analysis of the concept of "spiritual death":

Logical analysis is based on the idea that language, especially the language of the Qur'an, carries multiple levels of meaning, going beyond the literal to the symbolic and metaphorical. Therefore, the use of words such as "death" and "life" should not be limited to a biological meaning, but can extend to include moral and spiritual states.

Logically, the concept of “spiritual death” is consistent with the Islamic idea of**The heart as the center of consciousness and faith**If the heart is the seat of faith and spirituality, then it is logical that there would be a state of “death” of the heart, represented by the absence of faith and spirituality, just as there is a “death” of the body, represented by the cessation of its vital functions.

This logical analysis finds support in**The nature of the Qur’anic message itself**, which focuses heavily on**Spiritual and moral guidance and reform**If the Qur’an seeks to revive hearts and enlighten minds, it is logical for it to speak of a state of “spiritual death” that requires such revival.

Supporting Quranic evidence:

The analysis is based on several Quranic evidences, most notably:

1. **The story of Abraham, peace be upon him, and “resurrecting the dead” (Al-Baqarah: 260):**As detailed in the previous dialogue, this analysis suggests that Abraham's question, "Show me how You give life to the dead," is not about direct biological revival, but rather about...**"Reviving dead hearts with faith"**The general context of the story, and Abraham's dialogue with his polytheist people, indicates that his concern was focused on guiding them and bringing them out of the "death" of polytheism and into the "life" of faith. The birds that Abraham was ordered to be cut up, scattered, and then called back to life could symbolize**Dismantling false (dead) ideas and beliefs and reconstructing them with a new and revitalizing (living) understanding**.

2. **Verses describing the infidels as "dead," "deaf," and "blind":**Quranic verses describe the unbelievers and the misguided with attributes such as "dead," "deaf," and "blind" (e.g., Ar-Rum: 52, An-Naml: 80, Fatir: 22). These descriptions cannot be understood literally in a biological sense, because the unbelievers are physically alive and can hear and see. Rather, they are descriptions**metaphorical**Refers to**Their hearts are dead to the truth, their ears are deaf to hearing guidance, and their eyes are blind to seeing the signs of God.**This metaphorical use of "death" to describe the living supports the idea of "spiritual death."
3. **Verses of "revival" after "death":**Other verses speak of people being "resurrected" after "death" (e.g., Al-An'am: 122). In many of these verses, the context is related to guidance and faith. "Death" here can be interpreted as**Misguidance and disbelief**and "revival" by**Guidance and faith**This reinforces the idea that "death" and "life" can have spiritual and moral connotations.

Evaluation of logical analysis and Quranic evidence:

In my opinion, a logical analysis of the concept of "spiritual death"**Reasonable and convincing**and Quranic evidence**strongly support it**Interpreting "the dead" in some contexts as a metaphor for "dead hearts, dead faith" opens up broader horizons for understanding the Qur'an and makes it more consistent with its aims of guidance and spiritual reform.

Strengths of analysis:

- **Harmony with the objectives of the Qur'an:**The metaphorical interpretation is in line with the Qur'anic emphasis on guidance and spiritual reform.
- **Consistency with linguistic understanding:**The Arabic language is rich in metaphors and similes, and the use of "death" in a figurative sense is not unfamiliar to the language.
- **Consistent interpretation of the verses:**It provides a consistent interpretation of a number of verses that speak of "death," "life," and "resurrection," and resolves problems that may arise when adhering to a purely literal interpretation.

Points worth further consideration:

- **Contextual discrimination:**The challenge remains in**Defining contexts**In which "the dead" is used metaphorically, and in which it is used literally, this requires careful study of each verse and its context.
- **Avoid over-metaphorical interpretation:**Care must be taken not to over-interpret the metaphor so that the original literal meaning is neglected when necessary. A balance between literal and metaphorical meaning is the basis of proper understanding.

My final opinion:

I see that logical analysis and Quranic evidence provide**strong argument**In favor of a metaphorical connotation for the word "the dead," referring to "spiritual death." This interpretation does not negate the literal meaning of the word, but rather adds a deeper

and richer dimension, enabling a more comprehensive understanding of the Quranic message about life and death, spirit and body, and guidance and misguidance. Adopting this interpretation contributes to renewing our understanding of religion and making it more vital and influential in our contemporary lives.

a summary:

Understanding the "dead" and "dead people" in the Qur'an goes beyond a superficial linguistic distinction. Logical analysis and Qur'anic evidence invite us to explore the metaphorical and symbolic dimensions of the Qur'anic language and understand "spiritual death" as a true spiritual state that needs to be "revived" through guidance and faith. This deeper understanding enriches our contemplation of the Qur'an and makes its message more relevant and effective in our lives.

126 Shattering Intellectual Idols: A Critical Reading of the Stories of the Prophets

introduction:

In Islamic religious heritage, the stories of the prophets are not merely historical accounts of past events. Rather, they serve as guiding beacons illuminating the paths of thought and inviting deep contemplation of the laws of the universe and life. Among these stories, the stories of Moses (peace be upon him) and the mountain, and Abraham (peace be upon him) and the bird, stand out as unique models that call for the shattering of intellectual idols, the transcendence of rigid frameworks of knowledge, and the opening of broader horizons for constructive critical thinking.

Moses and the Mountain: The Limits of Human Comprehension

In Surat Al-A'raf, Moses, peace be upon him, asks his Lord to let him see Him, and the divine answer comes: "You will not see Me, but look at the mountain; if it should remain in its place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. (Al-A'raf: 143) At first glance, the scene may seem like a mere demonstration of divine majesty, which humans cannot bear, but contemplating the symbolism of the story reveals deeper meanings.

The mountain, with its solidity and stability, here represents the limited material perceptions within which we confine unseen realities. Moses' insistence on "sensory vision" is a reflection of the innate human desire to reduce the absolute to tangible forms, which hinders deeper spiritual understanding.

When God reveals Himself to the mountain, He does not reveal Himself in person—God forbid—but rather through the light of His knowledge, through the reality of His existence, which transcends material perceptions. The collapse of the mountain symbolizes the collapse of these rigid perceptions when confronted with transcendent truths. As for Moses' shock, it is not merely a loss of consciousness, but rather the shock

of knowledge that shakes the human being and prompts him to reconsider his assumptions and beliefs.

Ibrahim and the Bird: Faith Between Doubt and Certainty

In Surat Al-Baqarah, Abraham, peace be upon him, asks his Lord: “My Lord, show me how You give life to the dead.” He said, “Do you not believe?” He said, “Yes, but [O Muhammad], [to give] peace of mind.” (Al-Baqarah: 260) Then God commands him to take four birds, cut them into pieces, and place a part of them on each mountain. Then he calls them, and they come to him running.

This story presents more than just a divine miracle; it is a profound lesson in the nature of faith. Abraham's question is not one of doubt, but rather one of clarification, the question of a seeker of certainty that does not contradict reason but rather complements it.

The act of cutting up birds and mixing their parts suggests the need to deconstruct our heritage and preconceived notions in order to understand them more deeply. It's a call not to accept preconceived ideas uncritically, but to consciously reconstruct them after examining and testing them.

The birds' return to life is a symbol of faith being reborn after having passed through a period of doubt and questioning. It is a stronger and more steadfast faith, for it did not come through blind imitation, but rather through personal experience and rational conviction.

Critical Thinking: A Bridge to Truth

Both stories criticize the passive model of dealing with beliefs, characterized by unconscious acceptance and the rigidity of traditions without reflection. They call for a redefinition of faith, not as a mere set of rituals and ceremonies, but rather as a dynamic dialogue with major existential questions.

As Imam Ali ibn Abi Talib said, "Truth is not known by men. Know the truth and you will know its people." Truth is not measured by the standards of people, nor is it confined to rigid molds. Rather, it is a light that illuminates minds and hearts, calling for constant renewal.

Contemporary Applications: From Code to Reality

The call for critical thinking is not just an intellectual luxury, but a vital necessity in an era rife with changes and challenges.

- **In education:**We must move from a culture of indoctrination to a culture of questioning, from providing ready-made answers to encouraging students to ask questions and search for their own answers.
- **In social reform:**We must break free from literal readings of religious texts, which sanctify the past without understanding its context, and adopt more open and flexible readings that are in keeping with the spirit of the times.

- **In personal development:**We must strive to build an individual faith based on reflection and contemplation, rather than tribal affiliation to doctrines, and be always ready to review our beliefs and behaviors, and correct them if necessary.

conclusion:

The stories of the prophets are not merely historical tales, but rather a framework for an ongoing intellectual movement. Just as a mountain collapsed before the revelation of truth, dead ideas must collapse before the light of reason and spirit. The real challenge is to be like Abraham: to dismantle the birds (heritages) with confidence, waiting for them to return to us alive with new meaning, a faith that pulsates with life, and a thought that illuminates the path.

127 Defining the basic concepts of Islam, faith, and Sunnah

1. The heart: the center of analysis and choice, not just emotion.

In traditional interpretations, the heart is often seen as the center of emotion and belief, with its inner meaning. The heart is where thoughts and beliefs are turned over and considered the heart's walls.**"Analysis and selection process"**The heart is not just a blood pump or a repository of emotions, but it is**Center for Awareness and Cognition**Where the process of examining options and making behavioral decisions takes place. When it is said, "until faith enters your hearts," it is not meant that faith enters a physical organ, but rather**Trust and security permeate the analysis and thinking process.**So that behavior becomes a reflection of firm convictions of trust and reassurance.

2. Muslim: From Religious Identity to Peaceful Behavior

"Muslim" is usually understood as someone who embraces the religion of Islam and believes in its pillars. However, the dialogue proposed a more comprehensive and focused definition.**behavior**"Muslim" in this context is**A person who enters into the system of peace and stops harm and aggression**Islam is viewed here as a universal system of peace, and entry into it begins with a commitment to peaceful behavior and the cessation of aggression. This definition expands the scope of "Islam" to include all who adhere to this system of behavior, regardless of apparent religious affiliation.

3. The Believer: A higher rank than Islam, the embodiment of trust and security.

While Islam is often considered the religion and faith the belief of the heart, the dialogue made a subtle distinction between them, considering**Faith is a higher rank than Islam**The “believer” is not only the one who has entered into the system of peace (the Muslim), but he is also the one who…**It provides security and reassurance to those around it, and becomes a source of trust for society.**Faith here is manifested in practical

behavior and daily interactions, and is the fruit of trust and security penetrating the "heart" of the believer (meaning the process of analysis and choice). The verse, "The bedouins say, 'We believe.' Say, 'You have not believed; but say, 'We have submitted.'" is interpreted in this context to mean that the bedouins have attained the status of Islam by refraining from aggression, but they have not yet reached the status of faith, which requires gaining the trust of society through interaction and dealings.

4. Islam: a comprehensive universal system, not a limited historical religion.

The popular perception of Islam often limits it to a religion that began with Noah and was completed by Muhammad, peace and blessings be upon him. But the dialogue radically expanded this concept, considering**Islam is the comprehensive cosmic system that God has chosen and has governed all existence since the beginning of creation.**"And to Him submits whoever is in the heavens and the earth, willingly or by compulsion." So Islam in this sense is**Submission to the laws and regulations of the universe**It is not merely a religious choice, but rather the authentic order of existence. The religion brought by the prophets, including Muhammad, peace and blessings be upon him, is the embodiment and elaboration of this cosmic order within a human and historical context.

5. Faith: Trust and Security, Determinants and Methodology of Knowledge

Faith in Arabic means belief and acknowledgment. But the dialogue focused on another dimension of faith, which is**Trust and security**The "believer" is the one who provides security and reassurance to others. It was also emphasized that**Faith is not just an abstract belief, but rather a "knowledge."**- Any specific knowledge of the rules and methods. The Qur'an and the Sunnah are what define the paths of faith and guide it in the right direction. This explains the verse, "You did not know what the Book was, nor what faith was." The Prophet, may God bless him and grant him peace, knew the general concept of faith as trust and security, but he did not realize…**Knowledge of faith**In its specific and systematic sense as presented in the book.

6. The Prophetic Sunnah: Distinguishing between the functions of "envoy" and "messenger"

In understanding the Sunnah of the Prophet, the dialogue suggested an important distinction between the two functions of the Prophet, may God bless him and grant him peace:**"The Envoy" and "The Messenger"**The Prophet, may God bless him and grant him peace, was...**"envoy"**To his people in a specific historical context, and he had a function**"Messenger"**It carries a universal message. This distinction affects the understanding of the Sunnah, as some of the sayings and actions of the Prophet, may God bless him and grant him peace, may be **especially as an "envoy"**For a specific context, and is not absolutely binding for all times and places. While his words and actions **as a "messenger"**It has a more universal and general character. This distinction opens the door to reconsidering the authenticity of some aspects of the Sunnah, with a focus on the general objectives of the prophetic message.

7. “The first of the Muslims” and “the first of the believers”: precedence in values, not in time

Phrases such as “I am the first of the Muslims” and “I am the first of the believers” (mentioned in the context of the stories of the prophets) are not understood in dialogue as**Time advance**, but rather **Valuable precedence and high rank**The "first of Muslims" is**The person who most achieved the value of Islam**In its comprehensive sense, “the first of the believers” is**The person who most achieved the value of faith**In a specific context (such as Moses' faith after the mountain trial). This changes our understanding of these phrases, from a mere chronological order to**Appreciation of the value of achievement and perfection in embodying these concepts**.

8. “You know” does not “learn” or “know”: indicating knowledge and methodology

In the verse, “You did not know what the Book was, nor what faith was,” the emphasis is on the word “know” and distinguishes it from “learn” and “recognize.” “Know” carries the meaning of**"Knowledge"**- That is, knowledge accompanied by definition, controls, and methods. The negation here does not mean the negation of knowledge or absolute knowledge, but rather**Denial of the systematic and specific knowledge of faith and the Book**Before the revelation came, this underscores the importance of revelation in defining the paths of faith and providing a clear methodology for understanding and action.

a summary:

Calling for understanding the basic Islamic concepts, by focusing on**Behavior, values, and general objectives of the message**. and **Go beyond literal and traditional readings, and adopt a critical thinking methodology.**It seeks a deeper and more comprehensive understanding of religion. These new concepts open up broad horizons for intellectual dialogue and contribute to the renewal of religious discourse to meet contemporary challenges.

128 Al-Fajr: The Revelation of Truth and the Rise of Awareness: A New Reading of the Verse of the "Fajr Quran"

1. Criticism of the literal gender interpretation of some verses:
   - The central idea of the article is to criticize interpretations that introduce gender distinctions (between male and female) into verses that may not be their primary intent.
   - It is suggested that some later additions (such as the “dagger-like alif” in the Qur’ans) may have reinforced this literal understanding.
2. Focus on the intellectual and cognitive context of the verses:

- The call to understand the verses in their broader context, which may be an “intellectual battle” or a cognitive dialogue, rather than simply a division of virtues between the sexes.
- Interpreting “Muslim women” and “believing women” (and other attributes) not as a reference to biological sex, but as categories of people based on**Their level of understanding, conviction, and submission to the Qur’anic argument.**
  - "Muslims": those who submit and are convinced by the argument after contemplation and understanding.
  - "The believing women": those who believed out of rational conviction after their argument was defeated by evidence.

3. Comprehensiveness of virtues and responsibility:
   - Instead of assigning certain virtues to men and others to women, this interpretation understands that the mentioned qualities (devoutness, truthfulness, patience, humility, charity, fasting, guarding chastity, remembrance) are…**Qualities required of every Muslim and believer, male or female**It indicates different levels of religiosity and commitment based on the degree of understanding and contemplation.
   - This is consistent with the general Qur’anic principle that reward is based on faith and good deeds, and that God does not waste the reward of anyone who does good deeds, regardless of their gender.

129 THE MEANING OF THE HOUR IN THE QUR’AN

1. **Not just Doomsday:**The author acknowledges the traditional eschatological meaning (the Day of Resurrection), but argues that the “Hour”*Not limited*On this one event.
   - **A moment of revelation and clarity:**An "hour" represents a specific point in time when something becomes*known*, or*clear*, or*Clearly*It is a moment of revelation or manifestation. This can relate to:**Understanding a Quranic verse:**As in "The Splitting of the Moon," the "hour" comes when the meaning becomes*The real one*The verse is clear through scientific understanding and linguistic analysis.
   - **specific event**This event has already happened.
3. **Expansion of consciousness (capacity):**The author links "hour" to the linguistic root "sa'ah," which means "vastness," "capacity," or "capacity." This suggests that "hour" is also a state of being.*Expand your understanding*Or*awareness*It is a time when one's knowledge and understanding expands greatly.
4. **suddenly**The author repeatedly emphasizes that the "hour" will come "suddenly"—suddenly, unexpectedly, or suddenly. This reinforces the idea that it cannot be precisely predicted or preceded by specific, identifiable signs (in the traditional sense). Suddenness applies to both the potential event of the end of time and the *and* On moments of individual revelation or understanding.

5. **Transformational event (earthquake):**The author uses the metaphor of "earthquake" to describe the effect of the "clock." This "earthquake" represents the intellectual and spiritual upheaval that comes with a profound shift in understanding. It is a shaking of one's core beliefs and assumptions.
6. **The "bet" failed:**In the context of the discussion of the "splitting of the moon," the "hour" is associated with the failure of God's supposed "bet" on humanity. The "hour" approaches because the bond between God and humanity has been severed, and God, in the author's view, has lost the motivation to delay it.
7. **It has already partially arrived (its signs):**The author believes that some of the "signs" of the Hour have occurred.*actually*, based on his interpretation of Quranic verses. This contradicts the traditional view that major signs are future events.

short:

The author's understanding of "The Hour" is multifaceted. It is not simply the end of the world. It is a moment of revelation, a state of expanded consciousness, a sudden and transformative event, and, in the specific context of their interpretation, a consequence of the severed relationship between God and humanity. It is a concept that encompasses both a cosmic event (a possible end of time) and individual moments of profound understanding. It is an event that happened, is happening, or will happen suddenly, without any prior signs. The conventional signs have either been misinterpreted or have already occurred.

130 The Holy Quran: A flowing river that never runs dry.. A reading into the importance of following new information from contemplatives

introduction:

The Holy Quran, the eternal word of God, is not a static book confined to the time of its revelation. Rather, it is a flowing river of meanings and guidance, its gifts renewed with the changing times and understandings. Every generation finds in it what suits its reality, and every contemplative draws from it what quenches their intellectual and spiritual thirst. Hence, the importance of following the latest developments among contemplatives, who open new horizons for understanding the Book of God and uncover its hidden, inexhaustible treasures.

The Holy Quran: A Living, Renewable Book

God Almighty says: “Say, ‘If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.’” (Al-Kahf: 109). This noble verse confirms that the words of God Almighty—including the Holy Quran—are limitless and expand to accommodate every new understanding and renewed contemplation.

In another verse, God Almighty says: “There comes not to them a newly revealed reminder from their Lord but they listen to it while they play” (Al-Anbiya: 2). This verse indicates that the Holy Quran contains within it a “newly revealed reminder,” meaning new and renewed meanings appropriate for every era. The true believer is the one who receives this newly revealed reminder with seriousness and contemplation, not with amusement and heedlessness.

Why do you follow the new ones among the contemplatives?

Following new ideas from the contemplatives is not just an intellectual luxury, but rather an urgent necessity for several reasons:

1. **Renewing understanding:**Every era faces its own challenges and emerging problems. New contemplatives, with their knowledge of the realities of their time, can offer fresh insights into understanding the Holy Quran, helping us confront these challenges and solve these problems.
2. **Linking the Qur’an to reality:**New contemplators can connect verses of the Holy Quran to contemporary events and developments, making the Holy Quran more present and influential in our daily lives.
3. **Enriching Islamic sciences:**New discoveries in interpretation and exegesis add to our scientific heritage, expand our understanding of the Holy Quran, and make it a source of inspiration for scholars and researchers in various fields.
4. **Confronting suspicions:**In our current era, new doubts about Islam and the Holy Quran are emerging. Armed with a deep understanding of the Book of God, new contemplatives can offer scientific and rational responses to these doubts and defend the Holy Quran with evidence and proof.

How do we keep track of new things from the contemplators?

There are several ways to keep track of new ideas from the contemplatives:

1. **Interactive platforms:**Creating websites and social media platforms that bring together contemplatives, disseminate their ideas, and enable them to communicate and discuss.
2. **Conferences and seminars:**Holding periodic conferences and seminars that bring together scholars and contemplatives to discuss new perspectives on interpreting the Holy Quran, and encouraging young people to participate and express their opinions.
3. **Books and magazines:**Publishing books that include modern interpretations of the Holy Quran, and issuing periodicals that discuss new discoveries in Quranic sciences.
4. **Cooperation with universities:**Encouraging universities to conduct research on the interpretation of the Holy Qur’an in light of scientific and social developments, and supporting graduate students in submitting theses on the interpretation of the Qur’an.
5. **Technology:**Developing electronic applications that combine modern interpretations, allowing users to interact with them, and using artificial intelligence to analyze Quranic texts and discover new connections.

Must-have controls

Following new insights from contemplatives must be bound by legal and scientific guidelines, so as not to devolve into interpretive chaos that deviates from the objectives of Islamic law. Among the most important of these guidelines are:

1. **Commitment to the principles of interpretation:**Any new interpretation must be based on the sole source, which is the Qur'an. Interpretation of the Qur'an by the Qur'an and in the Arabic language, the language of the Qur'an.
2. **Evidence-based:**Every new interpretation must be supported by evidence from the Holy Qur'an, be logical, and not contradict the laws and traditions of God, nor contradict sound nature, nor call for terrorism and sorcery.
3. **Balance between old and new:**The ancient interpretive heritage should not be neglected, but rather it should be utilized and built upon, while being open to new visions that do not conflict with Islamic law.

Examples of new interpretations

The modern era has witnessed the emergence of many new interpretations of the Holy Quran, which attempt to offer contemporary insights into understanding the Book of God. Examples of these interpretations include:

- **Scientific explanation:**Which links the verses of the Holy Quran with modern scientific discoveries, and reveals the scientific miracle in the Quran.
- **Social interpretation:**It focuses on contemporary social issues, such as justice, equality, and human rights, and draws solutions to these issues from the Holy Quran.
- **Psychological interpretation:**It analyzes the Quranic verses that speak about the human soul, links them to modern psychology, and reveals the secrets of the human soul through the Quran.
- **Environmental interpretation:**Which extracts from the Holy Quran the directives related to preserving the environment and natural resources, and calls for responsible interaction with the universe.
- **Teleological interpretation:**Which aims to derive the general objectives of Sharia from the Holy Quran and apply them to contemporary issues.
- **Objective interpretation**:It collects Quranic verses with the same topic and studies them in a comprehensive manner.

conclusion:

The Holy Quran is the eternal Book of God, whose wonders are endless and whose treasures are endless. Following new insights from contemplatives is a religious duty and a great responsibility that falls upon every Muslim, male and female. Through constant contemplation of the Book of God and a renewed understanding of its meanings, we can make the Holy Quran a source of guidance and light for us in every time and place.

131 Al-Fajr: The Revelation of Truth and the Rise of Awareness: A New Reading of the Verse of the "Fajr Quran"

introduction:

In Surah Al-Isra, the noble verse, "Indeed, the recitation of the Qur'an at dawn is ever witnessed" (Al-Isra: 78), carries a profound call to contemplate a pivotal moment that goes beyond the mere appearance of the first rays of the sun, but extends beyond that to broader spiritual and intellectual dimensions. In this context, dawn is not merely a time period; it symbolizes the unfolding of truths, the dawning of awareness, and humanity's transition from the darkness of ignorance to the light of knowledge.

Dawn: Beyond the Traditional Meaning

"The Fajr Quran" is often interpreted as referring to the dawn prayer, or reading the Quran during this blessed time. This interpretation is undoubtedly correct and important, but it does not fully encompass the verse's full scope. Like a deep sea, the words of the Quran hold endless pearls, and the more we delve into their depths, the more we discover new meanings that enrich our understanding and broaden our horizons.

Dawn: a symbol of revelation and clarity

In Arabic, the root word "fajr" carries the meaning of cleft, opening, and explosion. Dawn is the moment when darkness splits, light bursts forth, and the veil dissipates. This linguistic meaning is closely linked to the spiritual and intellectual significance of the verse.

Dawn, in this context, is a symbol of revelation and clarity. It is the moment when the darkness of ignorance and illusion is dispelled, and divine truths are revealed clearly and distinctly. It is the time when the heart and mind awaken, fully prepared to receive the light of guidance and knowledge.

Fajr Quran: A Recitation That Shakes the Heart and Awakens the Soul

The "Fajr Quran" is not merely a verbal recitation, but rather a conscious, contemplative reading that shakes the heart and awakens the soul. It is a reading that transcends letters and words, reaching the profound meanings contained within the verses. It is a reading that transforms into a light that illuminates the path and guides to the straight path.

Dawn: The stage of exploding facts

Dawn is the stage of "exploding truths." It is the time when darkness begins to recede, and the truths hidden deep within the soul and the horizons of the universe are revealed. It is the time when a person frees himself from illusions and assumptions and realizes the truth of his existence and his role in life.

Spiritual Purification and Ascension: The Key to Understanding

A person cannot attain this profound understanding of the Holy Quran unless he purifies his soul and heart. Purification is a continuous process of cleansing the soul of impurities and filth, enabling one to rise to a higher level of awareness and perception.

When the heart is purified, it becomes like a clear mirror reflecting the light of divine truths. When the veil is removed from the mind, one is able to see the unity underlying diversity and realize that everything in the universe is a sign of God, demonstrating His oneness and greatness.

Divine Breath: Continuity of Guidance

The divine breath into the human soul is what restores it to its luminous origin and reminds it of its original reality. This breath is not a single event, but rather an ongoing process, renewed at every moment. God Almighty recreates the human being spiritually with every breath, granting it the opportunity for renewal and advancement.

This divine breath is also a symbol of the continuity of divine guidance. No matter how much knowledge and wisdom a person attains, they still need God's light to guide them to the straight path.

Awareness of the Systems of the Universe: A Path to the Dawn of Truth

When a person contemplates the marvelous systems of the universe and realizes the precision and perfection of creation, he or she recognizes the divine unity underlying this tremendous diversity. The universe, with all its galaxies, planets, and stars, is an open book in which the believer reads God's verses and learns of His greatness and power.

This awareness of the cosmic order leads to the "dawn of truth" in the human heart. It is the moment when humanity reshapes its understanding of life and existence based on this unified vision.

Return to Unity: The Purpose of Dawn

Man, in his origin, was in the world of light, united with divine truths. But when he forgot these truths, he became divided within himself, entering a world of multiplicity and duality.

Dawn, in this context, is a symbol of a return to unity. It is the moment when a person frees himself from internal contradictions and reconciles with himself, the universe, and God. It is the moment when darkness dissipates and the sun of truth shines in the heart.

conclusion:

The verse of the "Fajr" Quran is a call to spiritual awakening and to pay attention to a pivotal moment that carries deep meanings and spiritual and intellectual connotations that transcend conventional understanding. It is a call to purification and elevation, to contemplate God's signs within the self and beyond. It is a call to return to unity and to recognize the truth underlying diversity. Dawn is not just a time of day; it is a spiritual state that a person experiences when their heart is illuminated by the light of guidance and knowledge.

132 Man and Humans in the Holy Qur'an: Towards a Deeper Understanding of Human Being

Man and Humans in the Holy Qur'an: Towards a Deeper Understanding of Human Being

introduction:

The concept of "humanity" occupies a central position in human thought, and its significance and depth are heightened when contemplating the Qur'anic discourse. The Qur'an presents a striking distinction between the terms "human" and "humans," a distinction that transcends the verbal difference to touch the essence of human existence and reveals a unique Qur'anic vision that invites us to a deeper understanding of ourselves and our existence.

Human: an entity in the process of formation and vulnerability

When the Qur'an uses the term "human being," it often refers to the being in its primary psychological and physical aspects, or in certain instances that reflect its vulnerability to weakness, imperfection, and changeability.

- **Inherent weakness:**The Qur'an highlights human weakness as a fundamental fact:**And man was created weak**(An-Nisa: 28) This weakness is not just physical weakness, but also includes weakness in the face of whims, desires, and ignorance.
- Tendency towards forgetfulness and ingratitude: The Qur'an refers to man's tendency towards forgetfulness and ingratitude: "Indeed, man is ungrateful" (Al-Hajj: 66), "And man is ever hasty" (Al-Isra': 11), "Indeed, man is ungrateful to his Lord" (Al-Adiyat: 6).
- **The purpose of this photography:**The Qur'an does not aim to belittle human beings, but rather to remind them of their original reality and their constant need for divine guidance and care. It is a warning that human beings, with their basic physical and psychological components, are imperfect and needy beings, prone to deviation if left without spiritual and intellectual guidance. They represent "raw material" that needs to be refined and purified.

Humans: the visible and honored entity with the assignment

As for the term "humans," the Qur'an often uses it to refer to other aspects:

- **Appearance and appearance:**It refers to the tangible physical form, the shape that characterizes this creature. This is evident in the story of creation:**And when your Lord said to the angels, "Indeed, I am going to create a human being from clay from an altered black mud."**(Al-Hijr: 28) And in the Almighty's saying about the Messengers:**Their messengers said to them, "We are only human beings like you."**(Ibrahim: 11), emphasizing their participation with people in the apparent human nature.

- **The being after honoring and preparing for the assignment:**“Humans” is associated with the stage in which creation was completed and the being was prepared to bear the trust and responsibility, after the breath of the spirit that honored him.

Breathing the Soul: The Defining Moment

The "breathing of the soul" represents the fundamental turning point that moves the being from a mere primary physical and psychological formation to a higher level.

- **Divine honor:**God Almighty says:**“Then when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.”**(Al-Hijr: 29, and Sa: 72). This divine breath is what granted this “human” being a spiritual and intellectual dimension, and made him worthy of divine honor (the angels’ prostration to Adam as an example) and of bearing the responsibility of the assignment.
- **Awareness and responsibility:**With this breath, the being became capable of awareness and perception, of distinguishing between good and evil, and of taking responsibility for his choices and actions.

Man and human beings: two complementary aspects of one entity

“Human” and “human beings” should not be understood as two opposing or separate terms, but rather as two complementary aspects of the single human entity:

- **man:**It represents the primary material and psychological aspect, with its potential for weakness, shortcomings, and need.
- **Humans:**It represents the visible image and the aspect that received the spiritual breath and became a conscious, charged and honored entity.
- **integration:**Man, with his weakness, needs the divine spirit and guidance to rise, ascend, and achieve his possible perfection. Humans, as spiritual, rational, and responsible beings, exercise their existence and responsibilities through this body and soul (man).

The purpose of the distinction: a call for reflection and advancement

The precise Quranic distinction between the two terms is not just a linguistic luxury, but rather a profound call:

- **For self-reflection:**To understand our different dimensions, our earthly origin (humans) and our spiritual breath, our inherent weakness (humanity) and our capacity for transcendence.
- **For liberation and advancement:**To free oneself from the captivity of the material and instinctive side (which mostly describes the human being in his states of weakness), and to elevate the spirit and mind to achieve the purpose of creation.
- **To achieve full humanity:**To reach a state of balance in which the meaning of the honored “human being” is realized, which harnesses the aspects of “humanity” (body and soul) in obedience to God and the cultivation of the earth.

The Equation of Human Existence (Symbolic Vision):

It can be visualized as a symbolic equation:
Human (body + primary soul with its potential for weakness) + breath of the spirit (honor and qualification) = human (conscious, honored, responsible, representative entity)

This equation shows that man, in his initial, abstract state, needs spiritual support to transform into the being God intended: a vicegerent on earth, worshipping God, striving for good.

The Perfect Man: The Ideal Model

The perfect human being, from the Quranic perspective, is one who achieves balance and harmony between all these dimensions. He lives as a "human being," with his own material and social needs, yet elevates his "humanity" through self-purification and connection with the spirit. He does not allow his material side to overshadow his spiritual side, nor does he forget his weakness and need for God. He adheres to His path and achieves the purpose of his existence. The prophets and messengers, foremost among them the Seal of the Prophets, Muhammad, peace and blessings be upon him, are the ideal models of this perfect human being, who embodied the most sublime image of humanity guided by divine revelation.

conclusion:

Reflecting on the Quran's use of the terms "human" and "humans" opens doors to a deeper understanding of our dual nature and a realization of our journey from material origin to spiritual honor. It is not merely a distinction; rather, it is a roadmap that invites us to appreciate God's honoring of us, to confront our weaknesses with His help, and to strive tirelessly to elevate ourselves and achieve the balance that makes us worthy of bearing the trust and building the universe, all the way to achieving the lofty purpose of our existence as "humans" honored by God and as "humans" striving for perfection.

133 Sensing the meanings, energy, sound and shape of letter names

1. The letter Alif (A)

Meaning: It indicates unity and beginning, and it is the first letter of the Arabic language.

Energy: The energy of beginning and foundation, expressing launch and continuity.

Sound: The sound of the letter alif is light and extended, expressing openness and extension.

- Shape: The shape of the letter Alif is straight and long, expressing straightness and stability.

2. The letter Ba (B)

Meaning: It indicates the beginning and creation, and it is the letter of creation and formation.

Energy: the energy of creation and establishment, expressing beginning and renewal.

Sound: The sound of the letter “ba” is strong and specific, expressing strength and specificity.

- Shape: The shape of the letter Ba is slightly curved, expressing flexibility and freedom.

3. The letter Ta (T)

Meaning: It indicates generation and openness, and it is the letter of growth and development.

Energy: the energy of generation and openness, expressing growth and expansion.

Sound: The sound of the letter “ta” is light and fast, expressing speed and movement.

- Shape: The shape of the letter taa is curved and rounded, expressing openness and flexibility.

4. The letter Tha (Th)

Meaning: It indicates influence and establishment, and it is the letter of change and transformation.

Energy: the energy of influence and change, expressing transformation and renewal.

Sound: The sound of the letter “tha” is extended and multi-tonal, expressing diversity and multiplicity.

- Shape: The shape of the letter tha is curved and multi-lined, expressing complexity and diversity.

5. The letter Jim (ج)

Meaning: It indicates direction and movement, and it is the letter of direction and movement.

Energy: The energy of movement and direction, expresses direction and movement.

Sound: The sound of the letter “jim” is strong and specific, expressing strength and definition.

- Shape: The shape of the gym is curved and rounded, expressing movement and flexibility.

6. The letter Ha (ح)

Meaning: It indicates content and essence, and it is the letter of depth and density.

- Energy: The energy of depth and density, expressing essence and depth.

Sound: The sound of the letter “ha” is light and extended, expressing extension and depth.

- Shape: The shape of the letter Ha is curved and rounded, expressing density and depth.

7. The letter Kha (خ)

Meaning: It indicates concealment and secrecy, and it is the letter of mystery and concealment.

Energy: The energy of concealment and secrecy, expressing mystery and concealment.

Sound: The sound of the letter “kha” is light and extended, and expresses secrecy and concealment.

- Shape: The shape of the letter Kha is curved and rounded, expressing mystery and concealment.

8. The letter Dal (D)

Meaning: It indicates guidance and direction, and it is the letter of guidance and instruction.

Energy: the energy of guidance and direction, expresses guidance and pampering.

- Sound: The sound of the letter “dal” is strong and specific, expressing strength and specificity.

- Shape: The shape of the sign is straight and defined, expressing direction and guidance.

9. The letter dhal (ذ)

Meaning: It indicates the self and distinction, and it is the letter of distinction and uniqueness.

- Energy: The energy of distinction and uniqueness, expresses the self and distinction.

Sound: The sound of the letter dhal is extended and multi-tonal, expressing diversity and multiplicity.

- Shape: The shape of the letter dhal is curved and multi-lined, expressing complexity and diversity.

10. The letter Ra (R)

Meaning: It indicates vision and energy, and it is the letter of vision and strength.

- Energy: The energy of vision and power, expresses vision and energy.

Sound: The sound of the letter “ra” is strong and specific, expressing strength and specificity.

- Shape: The shape of the letter Ra is curved and rounded, expressing movement and flexibility.

11. The letter Z (Z)

Meaning: It indicates decoration and adornment, and it is the letter of beauty and adornment.

Energy: the energy of beauty and decoration, expresses adornment and beauty.

- Sound: The sound of the letter "Z" is light and extended, expressing extension and beauty.

- Shape: The shape of the letter Zay is curved and rounded, expressing beauty and adornment.

12. The letter Seen (S)

Meaning: It indicates the Sunnah and appearance, and it is the letter of appearance and clarity.

Energy: the energy of appearance and clarity, expressing the Sunnah and appearance.

Sound: The sound of the letter "seen" is light and extended, expressing extension and clarity.

- Shape: The shape of the letter seen is curved and rounded, expressing visibility and clarity.

13. The letter Sheen (Sh)

Meaning: It indicates objectification and connection, and it is the letter of connection and communication.

Energy: the energy of connection and communication, expresses objectification and connection.

Sound: The sound of the letter "shin" is light and extended, expressing extension and connection.

- Shape: The shape of the letter sheen is curved and rounded, expressing connection and communication.

14. The letter Sad (S)

Meaning: It indicates honesty and steadfastness, and it is the letter of honesty and steadfastness.

Energy: The energy of honesty and steadfastness, expresses honesty and solidity.

Sound: The sound of the letter "sad" is strong and specific, expressing strength and specificity.

- Shape: The shape of the letter "sad" is straight and defined, expressing honesty and steadfastness.

15. The letter Dhad (Ḍād)

Meaning: It indicates light and appearance, and it is the letter of light and clarity.

Energy: The energy of light and clarity, expresses light and appearance.

Sound: The sound of the letter "Ḍād" is strong and specific, expressing strength and specificity.

- Shape: The shape of the letter "Ḍād" is curved and rounded, expressing light and clarity.

16. The letter Ta (ط)

Meaning: It indicates folding and completion, and it is the letter of completion and conclusion.

- Energy: The energy of completion and conclusion, expresses folding and completion.

Sound: The sound of the letter "ta" is strong and specific, expressing strength and specificity.

- Shape: The shape of the letter Ta is curved and rounded, expressing completion and conclusion.

17. Harf al-Za (Z)

Meaning: It indicates appearance and clarity, and it is the letter of appearance and clarity.

Energy: the energy of appearance and clarity, expresses appearance and clarity.

Sound: The sound of the letter Dhad is strong and specific, expressing strength and specificity.

- Shape: The shape of the letter Dhad is curved and rounded, expressing visibility and clarity.

18. The letter Ain (ع)

Meaning: It indicates aid and assistance, and it is the letter of assistance and support.

Energy: The energy of help and support, expresses aid and assistance.

- Sound: The sound of the letter 'ayn' is light and extended, expressing extension and support.

- Shape: The eye shape is curved and round, expressing help and support.

19. The letter Ghayn (G)

Meaning: It indicates wealth and sufficiency, and it is the letter of sufficiency and wealth.

Energy: The energy of sufficiency and wealth, expresses wealth and sufficiency.

Sound: The sound of the letter ghayn is light and extended, expressing extension and sufficiency.

- Shape: The shape of the letter ghayn is curved and rounded, expressing wealth and sufficiency.

20. The letter Fa (F)

Meaning: It indicates loyalty and fidelity, and it is the letter of loyalty and fidelity.

Energy: The energy of loyalty and fulfillment, expresses loyalty and fulfillment.

Sound: The sound of the letter “fa” is strong and specific, expressing strength and specificity.

- Shape: The shape of the letter Fa is straight and defined, expressing loyalty and faithfulness.

21. The letter Qāf (ق)

Meaning: It indicates fighting and conflict, and it is the letter of conflict and fighting.

Energy: the energy of conflict and fighting, expresses fighting and conflict.

- Sound: The sound of the letter Qaf is strong and specific, expressing strength and specificity.

- Shape: The shape of the letter Qaf is curved and rounded, expressing conflict and fighting.

22. The letter Kaf (K)

Meaning: It indicates sufficiency and contentment, and it is the letter of sufficiency and contentment.

Energy: The energy of sufficiency and sufficiency, expresses sufficiency and sufficiency.

Sound: The sound of the letter kaf is strong and specific, expressing strength and definition.

- Shape: The shape of the letter Kaf is curved and rounded, expressing sufficiency and sufficiency.

23. The letter Lām (L)

Meaning: It indicates cohesion and adhesion, and it is the letter of adhesion and cohesion.

Energy: The energy of adhesion and cohesion, expresses cohesion and adhesion.

Sound: The sound of the letter “lām” is light and extended, expressing extension and attachment.

- Shape: The shape of the letter “lam” is curved and rounded, expressing cohesion and adhesion.

24. The letter M (م)

Meaning: It indicates familiarity and transition, and it is the letter of transition and familiarity.

Energy: the energy of transition and knowledge, expresses knowledge and transition.

Sound: The sound of the letter “m” is light and extended, expressing extension and transition.

- Shape: The shape of the letter “m” is curved and rounded, expressing transition and familiarity.

25. The letter Nun (N)

Meaning: It indicates vitality and activity, and it is the letter of activity and vitality.

Energy: the energy of activity and vitality, expressing vitality and activity.

Sound: The sound of the letter “nun” is light and extended, expressing extension and activity.

- Shape: The shape of the letter “noon” is curved and rounded, expressing vitality and activity.

26. The letter Ha (H)

Meaning: It indicates the state and preparation, and it is the letter of preparation and state.

Energy: the energy of preparation and form, expresses form and preparation.

Sound: The sound of the letter ha is light and extended, expressing extension and readiness.

- Shape: The shape of the letter ha is curved and rounded, expressing form and preparation.

27. The letter waw (w)

Meaning: It indicates attachment and connection, and it is the letter of attachment and connection.

Energy: The energy of binding and association, expresses association and association.

Sound: The sound of the letter waw is light and extended, expressing extension and connection.

- Shape: The shape of the letter waw is curved and rounded, expressing connection and attachment.

28. The letter Ya (Y)

Meaning: It indicates preparedness and continuity, and it is the letter of continuity and preparedness.

Energy: The energy of continuity and readiness, expresses readiness and continuity.

Sound: The sound of the letter “ya” is light and extended, expressing extension and continuity.

- Shape: The shape of the letter Ya is curved and rounded, expressing continuity and readiness.

Conclusion

Sensing the meanings, energy, sound, and shape of letter names reflects the depth of the Arabic language and its ability to express diverse concepts. Each letter carries a special energy and unique meaning, making Arabic a rich and multidimensional language.

134 Book Summary

This book represents,**Presented in the form of an integrated series of specialized and interconnected articles**A comprehensive and innovative vision that addresses a central problem: how to understand and contemplate the Holy Qur'an in an authentic and effective manner in our digital age, transcending the problems of traditional understanding and historical influences that might obscure its light.**These articles combine**Some of which may have been developed independently and then compiled and updated within this comprehensive framework, present an "interactive contemplation" methodology that goes beyond superficial reading and calls for delving into the depths of the Qur'anic text.

The book begins with a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the basic origins and sources: the Qur'an itself and the original Qur'anic manuscripts (both paper and digital), with an emphasis on understanding the "clear language of the Qur'an" and its internal rules. The book does not limit itself to criticism, but rather offers**A series of new concepts and original visions**It reconstructs the correct understanding of religion and life, relying on a methodology that combines constructive criticism, precise linguistic analysis, contemplation with reason and heart, and the use of modern technology as a supportive tool.

The articles cover a wide range of topics, organized into specific series that aim to correct misconceptions and present Quranic alternatives. The most prominent of these series are:

- **Series on concepts of faith and belief:**Like a chain that unravels the concept of "**Lordship and Divinity**"And it explains the relationship between God and Gabriel, and another deals with"**Characteristics of believers**As practical skills for dealing with "data" and entering the world of command.
- **Series to explore subtle Quranic concepts:**Like the series that delves into the meaning of "**Spiritual cleansing and purification**"As a process of purification of the soul, and another that analyzes the word"**male**With its spiritual, psychological and practical dimensions as a way of life.
- **Chains to re-understand worship and rituals:**As articles **the prayer**"That goes beyond ritual movements to see in it a journey of awareness and change, and a series of"**Hajj**"Which presents it as a cognitive journey that transcends place, in addition to a deeper understanding of"**Fasting**As a method of contemplation.
- **Chains to correct narratives and misconceptions:**Such as the series that deals with the concepts of "**Murder, coercion, and tyranny**In the Qur'an, to provide an alternative reading that goes beyond physical violence, and another that refutes the concept of**Copy**"Meaning removal, and presenting it as a statement and explanation, in addition to a series about"**Jinn and demons**"Disintegration of mythical perceptions.

The ultimate goal of this comprehensive series is to enable the reader to build a living and direct relationship with the Qur'an, through a deeper understanding of its objectives

and the application of its teachings as “**Book of Guidance**"Comprehensive in all aspects of life, and consciously contributing to building a society that draws its values from divine revelation and interacts positively with the challenges of the age."

135 Thanks and Appreciation

In the name of God, the most gracious, the most merciful

But if he is in hardship, let there be postponement until a time of ease. But if you remit it by way of charity, it is better for you, if you only knew. (Al-Baqarah: 280)

Thanks and appreciation: To everyone who lit a candle on the path of contemplation

In conclusion, I extend my sincere thanks to everyone who contributed to enriching this work on contemplating the Holy Qur'an, inspired by the noble verse: "Do they not then reflect upon the Qur'an?" (An-Nisa': 82). This is a divine call to contemplation, and it is the motivation for every effort expended in this book.

* Gratitude that illuminates the path: Praise be to God, who made wisdom the lost property of the believer and gathered us with those who remind us of His verses. At the conclusion of this intellectual journey, I extend my heartfelt gratitude to all those who lit a candle along the path of this work, making contemplation a bridge between hearts and minds.

* To those firmly grounded in knowledge: Great men who stood like mountains in a time of wandering. God blessed me with the abundance of their knowledge and the purity of their hearts, especially those who linked the depth of interpretation with the concerns of reality. They were the best heirs to the prophets.

* To new contemplators: Young people and scholars who transformed the Qur'an into a living dialogue. They didn't stop at its letters, but rather delved into its secrets, opening windows for us that we had never known before. Thank you to those who insisted that the Qur'an be a book of life, not a shelf-life book.

* To every participant with sincere intentions: Muslim or non-Muslim, agree or disagree, every letter written with the intention of seeking the truth is a struggle for the sake of God, and every constructive criticism is a mirror that illuminates the flaws in the work.

* Special thanks to those who believed that the Qur'an is constantly being renewed through the contemplation of its people, who supported this project with their opinions and time, and reminded us that "the best of people are those who are most beneficial to people."

Collective contemplation: an obligation and a necessity

Collective contemplation of the Qur'an is a cumulative process that transcends individual boundaries. It is an Islamic obligation and a cultural necessity. When people gather to contemplate the Qur'an, they exchange knowledge, correct misconceptions, build a harmonious community, and transform understanding into action.

Why group meditation?

1. Sharing knowledge: Each contemplative adds his or her insight.

2. Correcting concepts: Dialogue reveals errors.

3. Encouraging commitment: Group contemplation motivates people to act upon the Qur'an.

4. Community Building: The Qur'an unites hearts.

5. Practical application: transforming understanding into behavior.

{So give good tidings to My servants who listen to speech and follow the best of it.} (Az-Zumar: 17-18): This is the constitution of contemplation.

The importance of following new ideas from the contemplators:

Following up on new developments is essential to renew understanding, connect the Qur'an to reality, enrich Islamic sciences, and confront doubts.

How to track new:

1. Interactive platforms: bring together thinkers and disseminate their ideas.

2. Conferences and seminars: discuss new visions.

3. Books and magazines: publish modern interpretations.

4. Cooperation with universities: encouraging scientific research.

5. Use of technology: developing applications and employing artificial intelligence.

New tracking controls:

* Adherence to the internal rules of Quranic interpretation (harmony between verses).

* Relying on logical and innate evidence, avoiding incitement, extremism and superstitions, and conforming to God's laws.

* Balance between old and new.

* Beware of sanctifying individuals: Our appreciation for scholars and contemplatives, whether they are from the early generations like the Four Imams, Bukhari, and others, or contemporary and modern scholars, should not turn into a sanctification that elevates them above the level of fallible human beings. They are all human beings who make mistakes and are prone to errors. As the saying goes, "Everyone's statement may be accepted or rejected except the occupant of this grave" (referring to the Prophet, may God bless him and grant him peace). Although religion is based on authentic transmission, reason is the basis of accountability and the tool for understanding, differentiation, and weighing. Therefore, we must sift and scrutinize all human statements and examine them against the scales of Islamic law and reason, so that we may follow the best and most truthful statements, in accordance with the Qur'anic approach: "Those who listen to speech and follow the best of it - those are the ones whom Allah has guided, and those are the ones of understanding." (Az-Zumar: 18) A sound understanding of religion depends on a balance between authentic transmission and clear reason, not on blind imitation or the sanctification of men.

Shakur Warfan:

I extend my gratitude to all who have enriched this work, from ancient and modern contemplators, to thinkers and researchers, both Muslim and non-Muslim. I believe that engaging with God's verses, with any sincere intention of seeking the truth, enriches the field of religion and knowledge.

(List of those who ponder the references)

(Note: The reference to the existence of a list of contemplatives has been retained in the references section.)

I ask Allah to help me prepare a list of the contemplators who helped me acquire contemplation skills.

Finally:

I ask Allah to make this book sincere for His sake, to benefit from it, and to grant us the ability to contemplate His Book and act upon it. All praise is due to Allah, Lord of the Worlds.

“Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.” (Al-Baqarah: 127)

I ask Allah to make this work sincerely for His sake, to reward everyone who contributed to it, and to open for us the doors of contemplation that will bring us closer to understanding His intention.

- Encyclopedia of "Fiqh al-Sab' al-Mathani" by the thinker and researcher Najdi al-Fadali"

YouTube or TikTok channels

- Amin Sabry Bridges Foundation Channel @FadelSoliman212
- Abdelghani Benaouda Channel @abdelghanibenaouda2116
- Quranic contemplations channel with Ihab Hariri @quranihabhariri
- Academy of Firas Al Moneerrkh Channel @firas-almoneer
- Dr. Yousef Abu Awad @ARABIC28
- The Truth of Islam from the Qur'an “2” @TrueIslamFromQuran.
- Oasis of Quranic Dialogue @QuranWahaHewar
- Quranic Islam - Counselor Abu Quraib @Aboqarib1
- Yasser Al-Adirqawi "The Sources of the Coming Flood" @Yasir-3drgawy.
- People of the Qur'an @PeopleoftheQuran-and2g on the fitrah @alaalfetrh
- Mahmoud Mohamedbakar @Mahmoudmbakar
- yasser ahmed @Update777yasser
- Faith in Islam @KhaledAlsayedHasan
- Ahmed Dessouky
- @Ahmeddessouky-eg
- Signs of guidance @Signs_of_guidance
- tartil alquran :: tartil alquran @tartilalquran
- Your information soon zawd malomatak @zawdmalomatak5
- Hussein Al-Khalil @husseinalkhalil
- Pulpit of the wise - Wadih Kitane @ouadiekitane
- Mujtama Complex @Mujtamaorg
- OKAB TV @OKABTV
- Ayla Rachid @aylarachid
- Dr. Hani Alwahib " Dr. Hani Alwahib @drhanialwahib
- The official channel of researcher Samer Islambouli @Samerislamboli
- Think with me @hassan-tadabborat
- Nader @emam.official
- Amin Sabry امين سبري @AminSabry
- Dr. Mohamed Hedayah @DRMohamedHedayah
- Abu-l Nour @abulnour
- Mohamed Hamed To ponder His verses @mohamedhamed700
- Ch Bouzid @bch05
- A book that speaks the truth @Book_Of_The_Truth
- Al-Dhikr Channel for Al-Furqan @brahimkadim6459
- Amera Light Channel @ameralightchannel789
- Contemporary Contemplation @ContemporaryContemplation
- Dr. Ali Mansour Kayali @dr.alimansourkayali
- To our Lord we shall surely return

- Al-Zaim Channel @zaime1
- Majesty and Beauty by Dr. Sameh Al-Qaliny
- @The Majesty and Beauty of Dr. Sameh Al-Qaleen
- Verses of God and wisdom @user-ch-miraclesofalah
- Engineer Adnan Al-Rifai @adnan-alrefaei
- believe1.2_Only the Book of Allah is Muslim
- dr_faid_platform dr_faid_platform
- khaled.a..hasan Khaled A. Hasan
- esam24358 Essam El Masry
- khalid19443 Ibrahim Khalil Allah khalid
- mohammed.irama Bellahreche Mohammed
- blogger23812 blogger23812

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"The Qur'an is guidance and healing and provision and light for the believers." With these great words, God describes His precious Book, affirming that it is the greatest blessing that guides hearts, heals chests, and illuminates paths. The scholars of the nation have exerted strenuous efforts over the centuries to preserve this great book and facilitate its understanding, introducing diacritics and punctuations and establishing rules for recitation. However, these blessed efforts, as much as they have facilitated outward reading, have unintentionally obscured some of the authentic beauty and contemplative depth of the Qur'anic text.

In this context, the project to digitize the original manuscripts of the Holy Qur'an represents a unique initiative, aiming to make the Qur'anic text available in its form closest to the moment of revelation, before human interpretations were added. Digitizing these manuscripts—primarily the Ottoman copies of the Holy Qur'an—is not merely a technical endeavor; it is a call to revive authentic contemplation and encourage critical thinking that transcends blind imitation.

Why are digital manuscripts key to authentic contemplation?

Transcending "unconscious submission": Digital manuscripts, with their diverse illustrations and different forms, reveal that the original Qur'anic text was too expansive to be reduced to a single reading or stereotypical understanding. They are an invitation to examine heritage with a critical eye, not one of surrender.

Freeing the mind from constraints: Today's circulating Qurans, with their uniform format, may provide readers with a sense of "complete understanding" and "final interpretation." Digital manuscripts, with their diverse illustrations, free the mind from these constraints and open horizons for questioning and contemplation.

Rediscovering hidden meanings: Returning to the original manuscripts can reveal subtle differences in drawing, but these differences may carry deeper and more subtle meanings that go beyond the superficial and direct meanings.

Encouraging personal contemplation: Digitizing the manuscripts and transforming them into an interactive book provides each contemplative with their own manuscript, allowing them to shape the words according to their understanding, record their contemplations, and share them with others. Each contemplative will have their own manuscript, enriching the field of Quranic contemplation with a variety of perspectives and understandings.

The Six-Book Series: From Symbol to Reality

This six-book series is not merely a theoretical study, but rather a practical application of the digitization project. Each book in this series presents a different aspect of contemplation through digital manuscripts, moving us from symbol to reality, from theory to application.

The first book: “The Lights of Eloquence in the Drawing of the Uthmanic Qur’an: Revealing the Secrets of the Tongue”

It focuses on the linguistic and rhetorical aspects inherent in the script of the Ottoman Qur’an, opening up horizons for a deeper and more accurate understanding of the Holy Qur’an.

Book Two: “The Jurisprudence of the Qur’anic Linguistics: A New Approach to Understanding the Text and the Manuscript”New rules for the Qur’anic Arabic language: We do not limit ourselves to traditional grammatical and morphological rules, but rather seek to derive new rules, derived from the Qur’anic text itself, and using the original Qur’anic manuscripts as evidence of the manifestations of this language.

Book Three: “Contemplating the Mirror of Drawings: Practical Applications of Digital Manuscripts in Contemplating the Qur’an”It provides practical and tangible applications of how digital manuscripts can be used to gain a deeper and more comprehensive understanding of the Holy Qur’an.

The fourth book: Changing concepts of Quranic terms as an application of Quranic linguistic jurisprudence This book aims to rebuild a correct understanding of religion and life by presenting a series of new concepts that extend to various areas of life: religious, intellectual, social, and economic. It also encourages the use of modern technology, group interaction, and digital knowledge collaboration.

Book Five: The Project to Digitize the Original Manuscripts of the Holy Qur’an The book presents an ambitious project to digitize original Qur'anic manuscripts, especially the Uthmanic copies, and make them available to the public in an interactive format. The project aims to revive authentic contemplation of the Holy Qur'an.

Book Six: Towards Conscious Contemplation: A Practical Guide to Understanding and Applying the Holy Qur’an in the Modern Age

Call to action:

These six books are a call to action....and a call for optimism, and a call to participate in building a better future for Quranic contemplation and for serving the Noble Book of God. Let us make...
These digital manuscripts are the starting point for a rich journey of contemplation, in which we draw from the pure fountainhead of the Qur’an, draw inspiration from its clear



guidance, and discover for ourselves the miracle of the Arabic language manifested in this immortal book.